GLORY OF LORD JAGANNATHA

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम्

PART - I

SWAMI NIRLIPTANANDA

GLORY OF
LORD JAGANNATHA

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम्

[GLORY OF THE SACRED ABODE OF SRI PURUSHOTTAMA (JAGANNATHA)]

PART-I

(From Sri Skanda Mahapurana)

Translated

By

Swami Nirliptananda

Published by

THE DIVINE LIFE SOCIETY

P.O. SHIVANANDANAGAR-249 192

Tehri-Garhwal, Uttarakhand, Himalayas, India
www.sivanandaonline.org, www.dlshq.org

First Edition : 2019

(1,000 Copies)

The Divine Life Trust Society

ISBN 81-7052-256-0

EN 01

Price: 415/-

Published by Swami Padmanabhananda for The Divine Life Society, Shivanandanagar, and printed by him at the Yoga Vedanta Forest Academy Press, P.O. Shivanandanagar, Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

For online orders and Catalogue visit: disbooks.org

Vol-I

Contents

Invocations

Prayer

Publishers' Note

Preface

Key to Pronunciation of Sanskrit Words

Used in the Translation.

Introduction

Chapter

1. Appearance of Lord Visnu
2. Liberation of the Crow and the Prayer of Yama
3. Story of Sage Markandeya
4. Description of the Sacred Place
5. Liberation of Pundarika and Ambarisa
6. Praise of Utkala
7. King Indradyumma sends his Priest for seeing Lord Nilamadhava
8. Vidyapati Sees the Lord and Returns
9. Query of King Indradyumma to Vidyapati
10. Description of Lord Purusottama Arrival of sage Narada
11. King Indradyumma's Journey to Utkala
12. Indradyumna Visits Ekamra Grove
13. Glory of Kapotesvara and Bilvesvara
14. Indradyumna conoled by Narada
15. Hearing of Heavenly Voice
16. Installation of Lord Nrsimha
17. Indradyumna Performs Horse-sacrifices
18. Appearance of the Divine Tree
19. The Lord's Manifestation in Wooden Form
20. Formation of Indradyumna Tank
21. The Lord's Temple Constructed
22. Indradyumna goes to Brahymaloka
23. Return of Indradyumna after Seeing Lord Brahma
24. Gods pray to the Lord
25. Consecration of the Chariots
26. Preparation for Installation of the Lord

INVOCATIONS

I

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ।।

"Salutations be to the Infinite, to the One with thousand forms, to the One with thousand feet, eyes, heads, thighs, arms; salutations to the One with thousand names, the Eternal Being, the Supporter of thousand crores of Ages."

Prayer of the gods to Lord Jagannatha,

“Purushottama (Jagannatha) Kshetra-

Mahatmyam', Chapter 24/20.

II

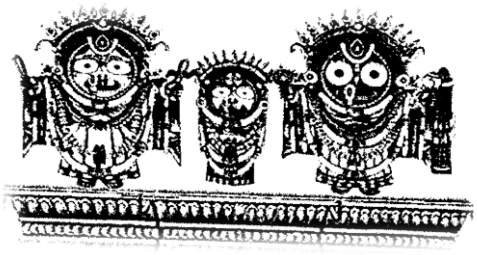
नीलाद्रौ शंखमध्ये शतदलकमले रत्नसिंहासनस्थम् ।

सर्वालंकारयुक्तं नवघनरुचिरं संयुतं चाग्रजेण ।

भद्राया वामपार्श्वे रथचरणयुतं ब्रह्मरुद्रेन्द्रवन्द्यम् ।

वेदानां सारमीशं स्वजनपरिवृतं ब्रह्मदारुं स्मरामि ॥

"I keep remembering Brahman in Wooden Form who is seated on the pearl-throne on the hundred-petalled lotus in the Centre of the Conch on the Blue Mountain, adorned with all the ornaments, looking charming like the new cloud, together with the Elder Brother Lord Balabhadra, on the left side of Goddess Subhadra, is having the Discus, is adored by Lord Brahma, Lord Siva and Lord Indra, who is the Truth of the Vedas, and is surrounded by His own devotees.”



PRAYER OF SWAMI SIVANANDAJI MAHARAJ

PRAYER TO LORD JAGANNATH

O Lord who dwell in Puri,
Who wert dear to Jayadev
The author of the Gita Govinda,
Who dwell in one of the four Dhamas,
Silent adorations unto Thee!
Thou art the glorious Vishnu;
Thou art the sole refuge of mortals;
Thou residest in the hearts of all beings;
Thy grace is invincible;
Thou art the meaning of the Vedas;
Thou art all in all.
Thy name has saved me;
I have obtained Thy grace;
I have cut off my bonds.
Hail Jagannath ! Hail Grace!
Om Namah Kesavaya !

-Swami Sivananda

ॐ

PUBLISHERS' NOTE

महाम्मोधेस्तीरे कनकरुचिरे नीलशिखरे

वसन्प्रासादान्तः सहजबलभद्रेण बलिना ।

सुभद्रामध्यस्थः सकलसुरसेवावसरदो

जगन्नाथः स्वामी नयनपथगामी भवतु मे ।।

"May the Lord Jagannatha, dwelling inside the Temple on the Blue Mountain on the charming golden shore of the Great Sea, together with the Mighty Brother Lord Balabhadra, with Sister Goddess Subhadra present in the middle, giving opportunity to all the gods for doing service to Him, come within the range of my eyes!"

-Jagannathashtakam of Sri Adi Sankaracharya

Lord Jagannatha who is present in Puri of Orissa State on the coast of the Sea (Bay of Bengal) is very well known all over the world because of the Annual Gundicha Car Festival held at Puri, where all the three Deities Lord Jagannath, Lord Balabhadra and Goddess Subhadra, on three Chariots go on a Grand Festive Procession along the Grand Road. Lakhs of people from all parts of the world assemble there to witness the Car Festival and to have a rare unique view of the Lord, as it has been stated in the scripture that by seeing the Adorable Lord Vamana (Jagannatha) present on the chariot there is no rebirth :

रथे तु वामनं दृष्ट्वा पुनर्जन्म न विद्यते ।

Lord Vishnu has directly manifested as Lord Jagannatha in Puri, and is physically present there. Because of the physical Divine Presence of the Lord, Puri is taken as one of the four most important Abodes (Dhamas) of the Supreme Being in India, the others being Badrinath, Dwaraka and Rameshwar.

The uniqueness of Lord Jagannatha is that He is in Wooden Form which is very much unlike any other Form of Lord Vishnu and is not found anywhere else. Since He is the Supreme Being, God Himself, the Ultimate

Reality, Brahman Himself, He is called Darubrahma or Brahman in Wooden Form. There is mention of Lord Jagannatha, the Supreme Being in Wooden Form on the coast of the Sea, also in the Rig Veda (Mandala 10, 155/3), which shows that Lord Jagannatha is there from the Vedic times, and has been accepted by the Veda as the Supreme Being Himself. The Veda also gives the advice to take refuge in Him in order to go beyond the worldly existence with His help.

The Purushottama (Jagannatha) Kshetra Mahatmyam which is a part of Skanda Mahapurana of Sage Vyasa gives a detailed and authentic account of Lord Jagannatha, indicating why and how Lord Vishnu manifested as Lord Jagannatha there in Wooden Form, and also the related facts, about the Sacred Place Purushottama (Puri), the different Festivals connected with the Lord, etc. The Glories of Lord Jagannatha have been described very clearly in this Purana. The Lord removes all the sins and is the only means for crossing the ocean of worldly existence (Ch.4/78-82). He destroys all sorrow and gives incessant Bliss (28/40). He grants all the four principal objectives of human life, or "Chaturvarga" or "Purusharthachatushtaya", including Liberation (चतुर्वर्गप्रदो देव :, 23/67). Even by just seeing the Lord, He bestows direct Liberation itself (दर्शनमुक्तिचित साक्षात 1/3). The Lord blesses the devotee with material well-being as also Spiritual Blessedness. In this way the devotee gets everything that he needs or wants from the Lord. Thus it is an important scripture of great value which will be immensely helpful for all devotees or spiritual seekers.

We are happy to publish "GLORY OF LORD JAGANNATHA" which is an English translation of "Sri Purushottama (Jagannatha) Kshetra Mahatmyam", by Sri Swami Nirliptanandaji. It is our hope that spiritual seekers and devotees of the Lord will take full advantage of the Scripture, be amply benefited by it and be blessed.

Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj himself had great devotion for Lord Jagannatha. His "Prayer to Lord Jagannath" has also been included in the Book for the benefit of the devotees.

May the blessings of the Almighty Lord Jagannatha be upon all !

-THE DIVINE LIFE SOCIETY

PREFACE

Om Sri Jagannathaya Namaha!

Salutations and prostrations to Lord Sri Jagannatha.

'GLORY OF LORD JAGANNATHA' is an English translation of 'Purusottama (Jagannatha) Kṣetra Mahatmyam' of the Vaisnava Khanda of Skanda Mahapuraṇa of Sage Vyasa, which is in Sanskrit. This deals with the Glory of the Supreme Being manifest as Lord Jagannatha and present fourfold as Lord Jagannatha, Balabhadra, Subhadra and Sudarsana in Puri of Orissa State, India, and who is the Presiding Deity of the people of that State. Because of the Divine Presence of Lord Jagannatha, Puri is one of the four Dhamas (Chief Abodes of the Divine or most important holy places) of India, and the others are Badrinath, Dwaraka and Rameswar.

Revered Baba Chaitanya Charan Dasji Maharaj of Bhagavata Ashram, Puri, with whom I have very close personal contact for several years, had translated this Book from Sanskrit into Oriya, the language of the people of Orissa. After his translation was published, both himself and Revered Gajapati Maharaja Sri Dibyasingha Debji of Puri had met and made a request to His Holiness Sri Swami Chidanandaji Maharaj, the then International President of the Divine Life Society, Rishikesh, that Babaji Maharaj's Oriya version may also be rendered into English. Pujya Babaji had expressed the wish that Prof. Dr. S. C. Behera and myself might help in the preparation of the English translation.

Paramapujya Swamiji Maharaj accepted this suggestion and wrote to me: "In the event of Dr. Behera being too preoccupied, Revered Babaji feels your goodself will be able to help for this English translation, and you may kindly render all needful assistance in this matter." That is how, because of non-availability of Prof. Behera, ultimately it so happened that I was to take up the English translation work, though up to that time I had no idea or thought of doing any such work. It is all solely the Lord's Will!

Pujya Sri Babaji Maharaj and Revered Gajapati Maharaja had also made the request to Most Revered Swamiji Maharaj that the publication of the English translation may be undertaken by The Divine Life Society and Swamiji Maharaj had promised to give due consideration to their request. Because of this The Divine Life Society Headquarters has very kindly agreed to take up the Publication as also printing of the English

Translation which has been a very kind gesture and valuable help and support.

Due to some unavoidable difficulties it was not possible to do the English rendering of Babaji Maharaj's Oriya version and it was felt appropriate to do a direct English translation from the original Sanskrit text. Thus the present work is an English Translation made directly from the original scripture in Sanskrit, and not an English rendering of any other translation. For various reasons beyond control, the work could not be published earlier and now it is ready for publication and making available for the public.

For the purpose of the Translation, the Sanskrit text which contains sixty chapters has been finalised mostly on the basis of the available publication of Skanda Puraṇa by Chowkhamba Sanskrit Series Office, Varanasi, and also taking the help of publications of Sri Venkateshwara Press of Mumbai, and "Purusottama Mahatmya" of Baba Chaitanya Charan Dasji, as considered necessary, avoiding the errors in printing, etc. as per necessity. This is a verse- to-verse translation, and for better appreciation and facility of easy reference to the Sanskrit text, the English rendering has been given after each Sloka or group of slokas, and the sloka number has also been indicated. Since some Sanskrit names and words had to be used in the Translation, for help in their pronunciation, standard diacritical marks have been used where necessary, as shown in the "Key to Pronunciation of Sanskrit words."

It is the infinite Grace of Lord Jagannatha that has associated me in the work of translation as an instrument, giving me an opportunity to give a little humble service to the Lord. At every stage, it is the Lord's blessings that carried me through and also enabled me to complete the work. It is the Will of the Lord that the Translation is published now and in the present form and shape. My humble prostrations and salutations to the All-compassionate Lord.

His Holiness Sri Swami Chidanandaji Maharaj, the International President of The Divine Life Society (Sivanandashram), Rishikesh, had very kindly approved my being connected with the translation work, blessed me and had also given me so kindly very valuable guidance with regard to the work. It is because of his kind favourable disposition that the Translation is published by The Divine Life Society. I express my humble salutations and reverential gratitude to Most Revered Swamiji Maharaj for all this.

I am immensely thankful to The Divine Life Society for having so kindly decided to agree to take up the publication and printing of this English Translation, and to the Yoga Vedanta Forest Academy Press of the Society for the printing work.

My special grateful thanks are for H.H. Sri Swami Vimalanandaji Maharaj, President of The Divine Life Society, and for H.H. Sri Swami Padmanabhanandaji Maharaj, General Secretary, for this kind gesture and decision, and generous help.

The kindness, affection and consideration which Revered Baba Chaitanya Charan Dasji Maharaj had for me was instrumental in involving me in the work. It was Babaji Maharaj who very kindly suggested my name for the translation which ultimately came to be the final arrangement. All along, he had been very kind and considerate to me, and also a great source of inspiration, encouragement, support and drive for proceeding with the work. Before actual commencement of the work, Revered Babaji Maharaj had taken me to Lord Jagannatha's Temple in Puri on one auspicious Vijaya Dasami day for holy Darshan of the Lord, where we offered prayers and worship before the Lord and sought the Lord's gracious approval and permission, and were granted the Lord's blessings in the form of "Ajnamala" (the Lord's garland indicating His Command and Permission). But for Babaji Maharaj's eagerness for early completion of the work, and persistent and timely reminders, and guidance, support and help in every way at all stages, the work could not have been finished so smoothly. His translation of the Book into Oriya language has also been of immense help to me in course of this work and I have consulted it freely whenever it was felt necessary. I thankfully offer my salutations and express my deepest gratitude to Babaji Maharaj for his kindness and all the valuable help extended to me so readily and lovingly.

Revered Gajapati Maharaja Sri Dibya Singha Debji of Puri had very kindly joined with Babaji Maharaj for proposing my name for the translation work. Besides, he has been constantly evincing great interest with regard to the Book, in order that the English version could be brought out for benefit of the public. He has also been taking initiative for improving the quality of the Translation and also taking steps for that in various ways from time to time throughout, which has been a great help for the Book. For all this kind gesture on his part, I am greatly thankful to him.

Prof. Sarbeswar Das, Retired Professor of English, Orissa, had taken immense pains to very meticulously go through the Translation,

notwithstanding his advanced age and indifferent health, and had given suggestions of great value, which have considerably enriched the Translation, for which I express my deep debt of gratitude. Prof. Rangadhar Sarangi, Retired Professor of Sanskrit, had also seen some portions of the manuscript and offered very valuable suggestions which have been of considerable help, for which are expressed my grateful thanks.

My sincere thanks are due to Graftech Press of Bhubaneswar, and its owner Sri Nityananda Mishra and the staff who very well did the initial composing of the first 49 chapters with all sincerity, interest and care.

I am very much thankful to Siva DTP Centre, Cuttack, who readily undertook the final composing of the remaining chapters as Graftech Press expressed their inability to do further work because of heavy preoccupation, and also did the overall final touch-up, book designing and every aspect of the entire Book which has been of immense help for which also I give my grateful thanks. I express my special thanks for Sri Shailendra Dash of the Siva DTP Centre, who has joyfully and lovingly taken willing personal care for completing the composing and designing work very smoothly all throughout.

Revered Sri Swami Gurusevanandaji of Sivananda Ashram (Headquarters) had helped me by lovingly and kindly typing the first manuscript for which I am thankful to him.

Many of my friends and well-wishers have given me encouragement and support and valuable suggestions, and extended help to me from time to time in various ways for successful completion of the work. My thanks and gratitude to all of them from the core of my heart.

It was the Unseen Hand of Almighty Lord Jagannatha which had been at work all through and was instrumental in getting the work done. It is a manifestation of the Supreme Will and Grace of the Lord. Mysterious are the ways of the All-Merciful Lord! His Will be done!

Sri Jagannatharpaṇamastu.

JAI JAGANNATH!

Swami Nirliptananda

Key to Pronunciation of Sanskrit Words

used in the Translation

a	-a, as in 'all'
a	a, as in 'father'
i	i, as in 'sit'
I	ee, as in 'deep'
u	u, as in 'bull'
u	oo, as in 'boon'
r	r, as 'ru' in French, midway beween ri and roo
o	o, as in 'boat'
c	ch, as in 'chair'
ch	chh, as in 'beachhead'
t	t, as French 't'
t	t, as in 'talk'
d	th, as in 'mother'
ḍ	d, as in 'divine'
n	n, as in 'band'
ñ	n, as in 'inch', 'injure'
n	n, as in 'sing', 'sink'
m	m, as in 'him'
s	s, as in 'Sun
s	s (palatal) as in 'sure'
s	sh, as in 'shape'
g	g, as in 'god'

Other letters are as per normal English pronunciation

INTRODUCTION

Om Namo Bhagavate Jagannathaya

Skanda Mahapuraṇa of which "Purusottama (Jagannatha) Kṣetra Mahatmya" is a part is a major puraṇa. Puraṇas are a class of classical Sacred Sanskrit literature containing narratives of ancient times dealing mostly with mythology and ancient tradition and are thus to some extent also quasi-historical. Sage Vyasa is considered to be an incarnation of Lord Visṇu. After systematising and dividing the Veda into four as Rk, Yajus, Sama and Atharva, he compiled the Puraṇa, containing the essential teachings of the Vedas and including therein tales, stories, anecdotes, songs and traditional lore as had come down over the centuries, for the benefit and easy understanding of the common man who would find it difficult to delve deep into the Vedic texts as such. It is termed as "Puraṇa" as it is ancient, and clarifies the Vedas1.

The Bṛhadaranyaka Upanisad[2], as also the Satapatha Brahmaṇa (14/2/4/10), says that like the Vedas,

1. बिभेत्यल्पश्रुताद् वेदो मामयं प्रहरिष्यति ।।

यस्मात् पुरा ह्यनक्तीदं पुराणं तेन तत्स्मृतम् । (Brahmaṇḍa Puraṇa, Ch.1)

2 ... अस्य महतो भूतस्य निःश्वसितमेतद्ग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानान्यस्यैवैतानि सर्वाणि निःश्वसितानि । (Bṛhadaranyaka Upanisad, 2/4/10)

Upanisads, etc., the puranas along with some other texts have all come out of the breath of the Great Supreme Being, thereby indicating their sacredness and authenticity. Acharya Sankara holds that the epics and puranas which have the mantra and arthavada (statement of facts or eulogistic Vedic passages recommending certain action) as their foundation are trustworthy evidence' and as such are authoritative like other such texts. Further, it is also enjoined that a learned man cannot be well-versed, in spite of having knowledge of the four Vedas together with their ancillaries and the upaniṣads, if he has not thoroughly studied the puranas, and hence the knowledge of the Vedas is required to be augmented or supplemented by the Epics and Puranas". All this goes to

show that the Purana is authentic, authoritative, and an essential source of knowledge, as much as it is sacred.

The original single Purana was divided by Vyasa in course of time into eighteen Mahapuraṇas or major Puraṇas. Of these Skanda is the largest, comprising 81,000 Slokas (verses). Thus Vyasa is the author of the Skanda Mahapuraṇa. Its name is derived from Lord Skanda (Kartikeya), the second son of Lord Siva, who is stated

3. इतिहासपुराणमपि व्याख्यातेन मार्गेण सम्भवात् मन्त्रार्थवादमूलत्वात् प्रभवति देवताविग्रहादि साधयितुम्... । (Commentary on Brahma Sutras, 1/3/33)

4. यो विद्याच्चतुरो वेदान् सांगोपनिषदो द्विजः ।

न चेत्पुराणं संविद्यान्नैव स स्याद्विचक्षणः ।।

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् । (Brahmanda Purana, Ch.1)

to have first created the Purana and revealed to the world. It gives a detailed account of the glories and importance of the important holy places and pilgrim centres of India, also providing a description of the different regions, geography, culture, etc. It has seven Khandas or Major Divisions (books) which are : Maheswara, Vaisnava, Brahma, Kasi, Avanti, Nagara, and Prabhasa. Each Khanda is basically devoted to one major deity or important area and most of the Tirthas or holy places pertaining to it. Thus, the second Khanda or the Vaisnava Khanda deals with the holy places and subjects sacred to Lord Visnu and their importance, and has as its second Section Purusottama (Jagannatha) Kṣetra Mahatmya or the Glory of the Sacred Abode of Lord Jagannatha who is a manifestation of Lord Visṇu. Lord Jagannatha (which means Lord or Master of the World) is Purusottama or the Supreme Being.

Besides Skanda Mahapuraṇa, Lord Jagannatha has also been mentioned in many other scriptures. There is reference even in the Vedas to the Deity in Wooden Form (Purusottama or Jagannatha) on the Sea-coast as the means to reach the Supreme Abode. The Rg Veda has this mantra (10th Mandala, Sukta 155, Mantra 3) :

5. स्कान्दं पुराणमेतच्च कुमारेण पुरोद्धृतम् ।

यः श्रुणोति सतां मध्ये नरः पापाद्विमुच्यते ।।

इदं पुराणमायुष्यं चतुर्वर्णसुखप्रदम् ।

निर्मितं षण्मुखेनेह नियतं सुमहात्मना ।।

(Skanda Purana, Prabhasa Khanda, Ch.44/3-4)

अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम् ।

तदारभस्व दुर्हणो तेन गच्छ परस्तरम् ।।

"That Wood which is floating on the shore of the Sea, is superhuman, take hold of It. He is the Indestructible Lord, through Him go beyond the world."

This has been explained by the great commentator Sayaṇacharya as referring to Lord Purusottama (Jagannatha) as follows :-

"In that excellent land on the Sea-coast is present that Wooden Body of the Supreme Being with the name Purusottama, which is supernatural, not having been made by any human architect. O thou who art praying, take refuge in It and worship It. He is the Indestructible Lord. By worshipping that Wooden Deity, go to the excellent Abode of Lord Visṇu whereto one needs to eminently cross over."

Thus it refers to Lord Jagannatha present in Wooden Form at Puri on the Sea-coast, who is called Purusottama (the Supreme Being), and there is the advice to take refuge in Him and worship Him, by which one can attain to the Vaisnava Loka or the Supreme Abode of Lord Visnu.

This mention of the Wooden Form of the Lord by the Veda as the Bestower of the Supreme Abode has also been indicated by our Puraṇa, and we also find an expression having some similarity to the mantra of the Rg Veda cited above of which it appears to be a reflection, and making the import more explicit :-

अहो तवायं खलु भाग्यराशिर्येनाविरासीद्भुवि दारुमूर्तिः ।

यस्यात्युपास्तिं श्रुतिराह मुक्तिप्रदामनात्मज्ञविमोहितानाम् ।।

य एष दारुः प्लवते सिन्धोः पारे ह्यपौरुषम् ।

तमुपास्य दुराराध्यं मुक्तिं यान्ति सुदुर्लभाम् ।।

"Ah! This is indeed an indication of the multitude of your good fortune because of which the Lord with the Wooden Form has manifested Himself on the earth, whose ardent worship, the Veda says, is the bestower of Liberation even on those who are deluded due to lack of knowledge of the Self. The Wood which was floating on the shore of the Sea, by worshipping Him who is indeed supernatural and is the Lord who is difficult

to propitiate, men attain Liberation which is otherwise very difficult to get." (Ch. 21/2-3)

Lord Jagannatha and Lord Balabhadra are brothers, also called Kṛṣṇa and Balarama respectively at many places in the present text. Goddess Subhadra is their sister. They are the same Krsna who was Lord Visnu incarnated, and His brother Balarama and sister Subhadra of Vṛndavana as mentioned in Srimad Bhagavata Mahapuraṇa. In that Puraṇa also sometimes Kṛṣṇa has been called Jagannatha and Balarama as Balabhadra, in the 9th and 10th Skandas.

Sri Purusottama (Jagannatha) Kså̊etra Mahatmya is a Dialogue between Sage Jaimini and the other Sages who wish to have a detailed idea about Lord Jagannatha and His Sacred Abode Purusottama. Jaimini says that formerly the account about Lord Jagannatha was spoken by Lord Skanda after hearing from Lord Siva. He also mentions that he heard it from Lord Skanda, and he narrates what he had heard.

The narrative begins with a question by the Sages to Jaimini, as to why Lord Narayaṇa (Visnu) who is Effulgent Light, the Supreme Being and the Master of the world, is present in the sacred place Purusottama (Puri) in Wooden Form. They also ask as to who had established that sacred place. The text seeks to answer this and incidentally describes all matters related to it. Several questions are put by the Sages from time to time which are duly answered by Jaimini.

According to the Puraṇa, after bringing about the Creation, Lord Brahma is oppressed by its burden and wants to be rid of it, and also to know how the creatures who are tormented by the three afflictions of worldly existence (arising out of one's own self, from the other beings, and from the natural forces), can get over them. He prays to Lord Visnu for a solution to this. Lord Visnu directs him to the place Purusottama where He is present in the Form of Nilamadhava, of sapphire. There, in front of Lord Brahma a crow comes from somewhere, has a dip in the water of Rauhina tank which is nearby to quench its thirst, rolls on the ground before Lord Nilamadhava and is liberated. It is implied thereby that whoever sees Lord Nilamadhava attains Liberation, as a reply as it were to the query of Lord Brahma, as to the means of Liberation and of lessening his burden.

Hearing this, Lord Yama, the god of Death, gets perturbed and thinks that if beings get liberated in this manner so easily, then his own authority over

the mortals and the departed souls would get eroded. He comes to Purusottama and prays to Lord Nilamadhava. In reply, the Lord indicates through Goddess Laksmi that He cannot leave this sacred place under any circumstance at any time. Those living here are entitled to Liberation. Accordingly, Yama cannot have any authority over them, and he should seek to exercise it elsewhere.

Indradyumna was the King of Malava with Avanti as the capital in Satya Age. He was a man of excellent conduct, an ideal King and an ardent devotee of Lord Viṣṇu. One day he asks learned men if there is any place where one can see the Lord of the world Himself with this physical eye itself. In answer a wise man mentions about the sacred place Purusottama where the Lord is present in the Form of Sapphire. Hearing this, Indradyumna makes up his mind to dwell there permanently along with his subjects. At his instance his Priest sends his younger brother Vidyapati to Purusottama for getting first-hand information about the location of the Lord and the place where he could settle down.

Vidyapati meets Visvavasu the Sabara (Tribal) Chief who used to worship daily Lord Nilamadhava, and requests for his help and to show him the Lord. Visvavasu mentions about the ancient story circulating among the Sabaras that King Indradyumna would come to Purusottama. He also indicates that hitherto the Lord is there secretly and the moment He is seen by anybody else, He would be concealed and no longer be visible to men. Since Vidyapati insists, Visvavasu shows him the Lord and soon thereafter the Lord and that spot are entirely buried forever as a result of a sand-storm. While Vidyapati's seeing was the immediate cause of disappearance of the Lord, it also took place as a result of the prayer of Yama with whose devotion the Lord was pleased and, by way of granting the prayer, through concealment allayed his fear of people getting Liberation easily just by merely having a glimpse of the Lord in the Form of sapphire. Thus the Sapphire Form of the Lord disappears from the world for all time to come.

After return of Vidyapati, Indradyumna shifts his kingdom to Purusottama in the company of the Celestial Sage Narada who visits him at that juncture. After reaching Purusottama, being told about the Lord's disappearance he is deeply aggrieved. He is consoled by Narada, and as per the advice of Lord Brahma conveyed through Narada, he performs one thousand horse-sacrifices for the manifestation of the Lord. At the end of that a Divine Tree is seen in the Sea (sloka mentioned above, from

Chapter 21) which was the Incarnation of Lord Visnu as explained by Narada. It is brought to the shore, and as per the instructions of a heavenly Voice, it is kept in a closed chamber, for making of the images by the Divine Carpenter who arrives there for the purpose. On the fifteenth day, the Images of the Lord in the four-fold Wooden Form of Jagannatha, Balabhadra, Subhadra and Sudarsana manifest as carved out of the Divine Tree by the Divine Carpenter. Indradyumna starts construction of the temple for the Deities and goes to Brahmaloka along with Narada for inviting Lord Brahma for installation of the Images in the temple. Lord Brahma comes and performs the Installation ceremony.

In this manner, Lord Visnu who was there previously as Nilamadhava of Sapphire, is now present in Purusottama in Wooden Form four-fold as Jagannatha, Balabhadra, Subhadra and Sudarsana. As explained by the Puraṇa, Lord Jagannatha is Kṛṣṇa or Visṇu, Lord Balabhadra is Balarama or Ananta (Seṣa), Goddess Subhadra is Laksmi Herself and Sudarsana is the Lord's Discus which is always with Him. The Lord's Presence in Pursottama is for fulfilment of the prayer of Lord Brahmă (Ch.29/55). The Sapphire Form of Nilamadhava was withdrawn in answer to the prayer of Lord Yama and the Incarnation in Wooden Form was through the medium of devotion and horse-sacrifices of King Indradyumna.

Performance of the thousand horse-sacrifices is one of the most important and crucial events in the Purana, as it was essentially required for the Manifestation of the Lord. There is a general impression or thinking that a "horse-sacrifice" involves or means killing of a horse in the sacrifice, which does not appear to be correct or true. "Horse-sacrifice" in Sanskrit is called "Asva-medha", "Vaji-medha", etc. "Medha" means "an animal-sacrifice, offering, oblation, any sacrifice,..." Thus essentially it is a sacrifice or offering, and there is no compulsion or need to take it to mean "killing or immolation."

Although in some cases, in the horse-sacrifice performed by the Kings the horse was being killed, this was not the universal practice, and there is mention in the scriptures like the Vajasaneyi Samhita, the Taittiriya Samhita, Raghuvansa, etc. that the horse was sometimes not immolated or killed, but only kept bound during the ceremony. Thus, a horse-sacrifice did not necessarily involve killing of a horse and the usual practice was to keep the horse bound during the ceremony for the purpose of sacrifice, and perhaps after the sacrificial ceremony it was released and let loose

as an act of sacrifice, no further being claimed or possessed by the performer of the sacrifice as his own.

As per our Puraṇa, Goddess Laksmi the consort of Lord Visnu, foretells before Yama (in fact Lord Visṇu was speaking through Her according to the Puraṇa) that King Indradyumna would practise great devotion and for pleasing the Lord he would perform a thousand horse-sacrifices because of which Lord Visnu would manifest in Wooden Form four-fold (Ch.4/59-60). Subsequently, Lord Brahma through Celestial Sage Narada also gives the advice to Indradyumna to perform the thousand horse- sacrifices for the manifestation of the Lord (14/41-42). Incarnation of the Lord is the most auspicious, holy, sacred, salutary and beneficial event. It would be highly inappropriate and incongruous and totally unthinkable that this would be the result of an intensely unholy and injurious act involving killing of one thousand innocent animals in the form of horses or that this would be pleasing to the Lord, the Supreme Being, who is the all- compassionate Father of all creatures, or that the Lord would want it as a pre-condition for His Incarnation, or would approve of it under any circumstance. There is also no mention, indication or hint anywhere in the Puraṇa about any such killing of the horses in the horse-sacrifices, and it was all done in a very holy atmosphere. Hence, considering all this, it can be concluded, and it would be quite reasonable to accept and hold that the horse-sacrifices of King Indradyumna were performed without any killing of the horses, and in a very sublime and holy way, as a sacred act of devout worship with great devotion to the Lord and complete purity, as this was an accepted practice.

The purpose of the Purana is to describe the glories of Lord Jagannatha and His Sacred Abode in Puri; hence the entire text is devoted to this. This the Purana excellently achieves through various descriptions, narratives, stories, etc. which are spread all over. Lord Jagannatha (Lord of the world) is Lord Visnu Himself, physically actually present there. His other Name is Purusottama (Supreme Being). That Sacred Place, as mentioned in the Text, is not only the place of His Dwelling, but it is also His own Body, and He has also made it known by His own name "Purusottama".

The Lord becomes the Bestower of Liberation just through having a look at Him, and confers the benefits of all holy places (1/3). One also gets Liberation in the event of death anywhere within the sacred place (4/35). The Lord destroys the pains of the world and grants undecaying happiness (4/73). It is not a mere wooden image: It is the Manifestation of

the Supreme Reality and It had also spoken to Indradyumna and granted boon. He is the final Goal, and is like the boat for crossing the ocean of transmigration (4/78.2). While giving boon to Indradyumna, the Lord gives detailed instructions about the different festivals to be performed. These festivals including the Gundica Car Festival are described in the Puraṇa elaborately. They have eternal value and grant the four objects of human life, namely, wealth, fulfilment of desires, righteousness and Liberation (29/52). The food offered to the Lord is verily nectar, and eating the food-leavings of the Lord destroys all sins and is the means for Liberation (38/48). Like-wise, Nirmalya, which means any of the articles like flowers, sandal-paste, garland, etc. taken out from the different parts of the Lord's Body, when partaken of, destroys the multitude of sins (38/104). Thus and in many other ways the Lord confers blessings on humanity. "He grants complete Liberation in this excellent Sacred Place named Purusottama through His gifts of remnants of offerings to Him, of the water with which His Feet are washed, of the food offered to Him, through seeing and bowing to Him, and through worship and presents offered to Him" (38/133).

There is detailed description in the Purana also about the sacred place and the area in which it is located. Lord Jagannatha has various other names such as 'Purusottama', 'Narayaṇa', 'Visnu', 'Krsna', 'Darubrahma', 'Madhava', etc. The sacred place is called 'Purusottama'. Its present name is 'Puri' (some call it 'Jagannatha-Puri'), which appears to be a short form of 'Purusottama', and which also means a town or abode. Its other names by which it is referred to in the Purana are 'Nilachala', 'Niladri', 'Nila Parvata', etc. which all mean the 'blue mountain'. All other deities present in Puri are also described clearly. It is located in the country of 'Utkala' or 'Odra', extending from river 'Swarṇarekha' (modern Subarṇarekha) in the north to river Mahanadi and further to river Ṛṣikulya in the south, which is the modern province of 'Orissa' (Oḍisa) in India. 'Orissa' is a derivative from 'Odra', and the name 'Utkala' is also used at present. The Puraṇa devotes a full chapter (sixth chapter) to the description of the province, about its people, their nobility of conduct and devotion to God, its trees, orchards, etc. There is also reference to Ekamra Grove (modern Bhubaneswar) where Lord Lingaraja (Siva) is established, Goddess Carcika, etc. which are all at present in the State of Orissa.

In the Purana the sacred place Sri Purusottama is stated as "Dasavatara Kṣetra" (Ch.58). Hence the "Dasavatarastotram" of Sri Jayadeva is kept in the Appendix for the benefit of the Readers.

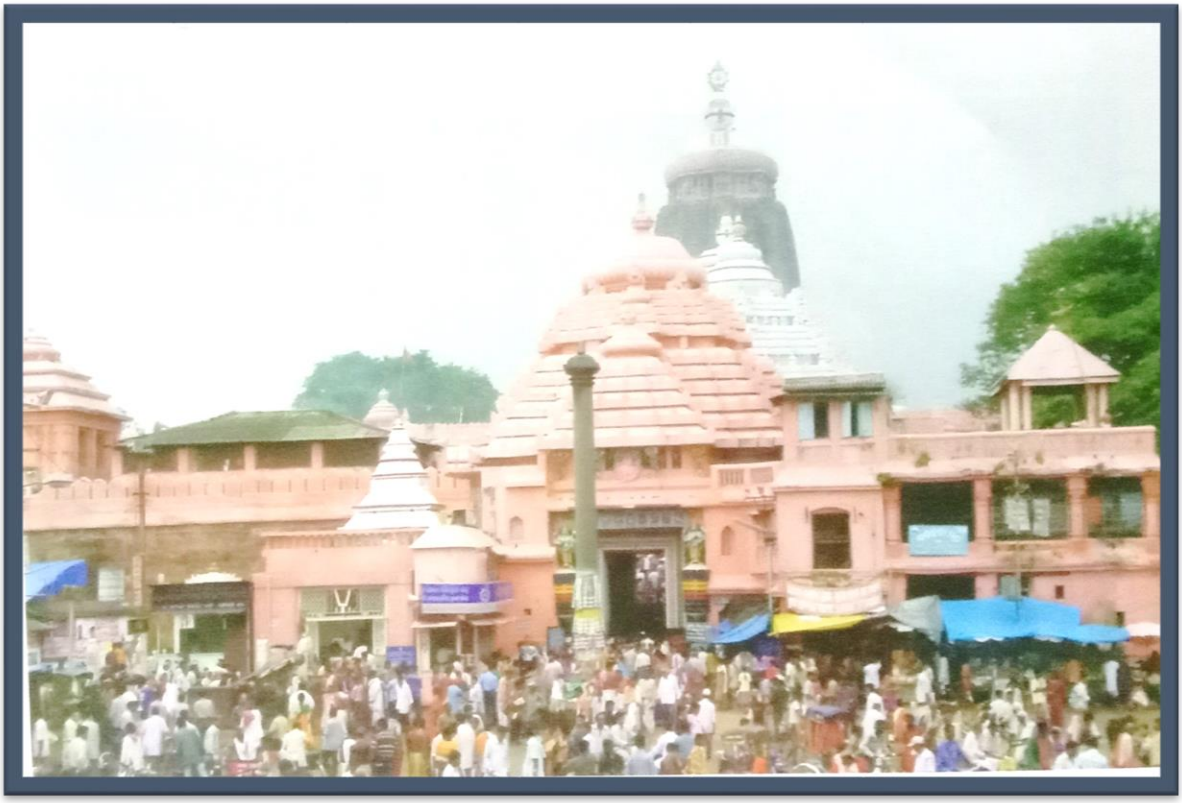
The Purana also serves as a sacred scripture throwing valuable light on the methods of spiritual practice for attaining the higher values of life, namely, God-realisation and supreme Liberation. Its primary aim is to inculcate principles of good, noble and ideal living, and to take man God-ward. Although it is basically devoted to the Path of Devotion or Bhakti Yoga as the principal means of God-realisation, at many places there are glimpses of Advaita Vedanta or monistic philosophy, and it brings about a perfect harmony and synthesis between the two Yoga paths. Bhakti or devotion is stated to be the easiest and surest way to please the Supreme Being, which is high-lighted all along in the Purana. There is a detailed and elaborate discourse on devotion by Sage Narada in the 10th Chapter, where the characteristics of devotion, the different kinds of devotion such as Tamasic, Rajasic, Sattvic and Non-dual devotion, the characteristics of the devotees, which devotees excel in their devotional practices, the description of those who are not devotees, etc., are dealt with at length. Study of these will be highly rewarding and elevating, and will be of immense spiritual benefit to one and all.

Ample indication is also there at different places about the ways of attaining worldly objectives as well, and particularly in Chapter 47 which states how the Lord bestows prosperity. It is also declared that listening to the Purana is beneficial in every way, as it "bestows wealth, brings fame, grants long life, enlarges family, confers position in heaven and Liberation, and removes all sins" (48/28), which is sought by all.

Glory to Lord Jagannatha!

GLORY OF
LORD JAGANNATHA
PART-I

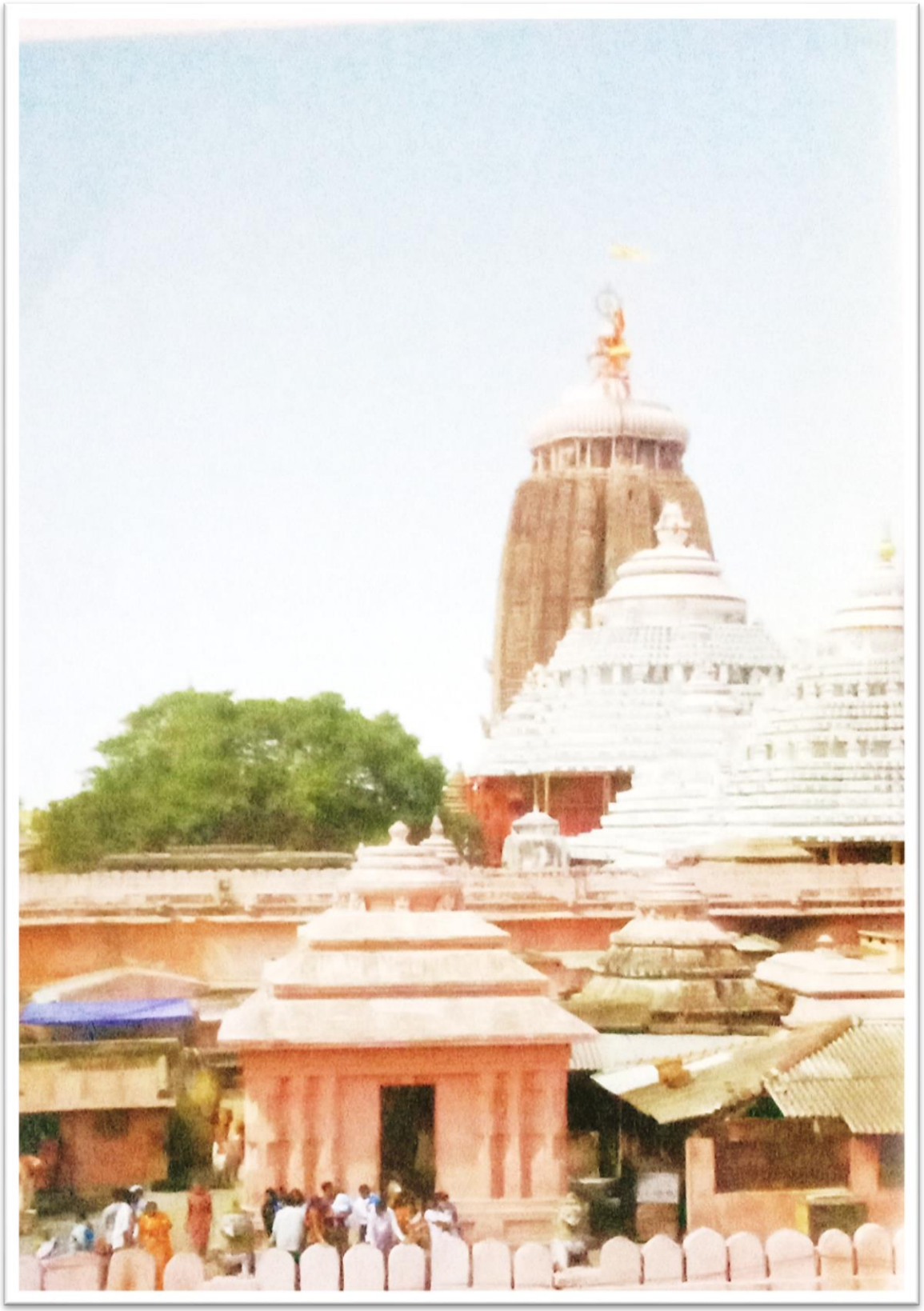
Lord Visṇu manifested in "Four-fold Form" in Sri Purusottama Kṣetra (Puri) - (from Left) Lord Balabhadra, Goddess Subhadra, Lord Jagannatha, and Discus Sudarsana (the Post). (Ch.4, 4/60-68.1, Ch.19/7-19, etc).



"Temple of Lord Jagannatha" in Puri, with "Simha Dwara" (Lion-Gate), the Main Entrance (Ch.21)

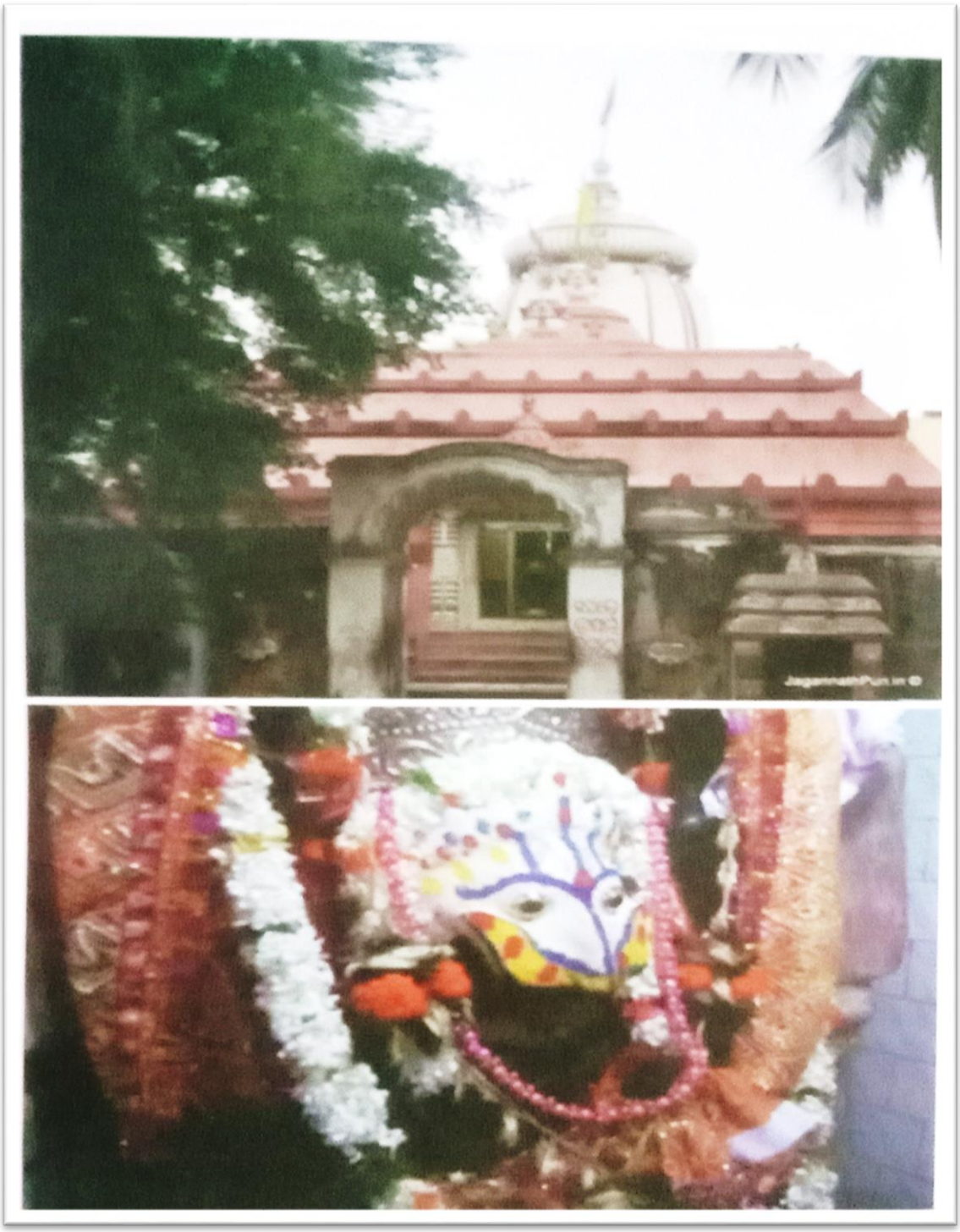
1. Balabhadra Jagannatha
   Subhadra & Sudarsan
2. Khetreswari Vimala
3. Mahalaxmi
4. Uttar Durga
5. Bata Mangala
6. Garuda Stamva
7. Bhoga Mandap
8. Kalpabrukshya
9. Rohini Kunda
10. Bata Ganesh
11. Uchsta Ganapati
12. Sri Saraswati Devi
13. Nabagraha
14. Konark Suryadev
15. Padapadma
16. Yagnyabata
17. Angeswar
18. Indranidevi
19. Khetrapala
20. Swana Vairabi
21. Mukteswari
22. Chstrakali
23. Batamarkandeya
24. Katyayani
25. Gopeewara
26. BedaKali
27. Pataleswara
28. Bhubaneswari
29. Vaikuntheswara
30. Yagnyaswari
31. Isaneswar
32. Sitala Devi
33. Pakasala
34. Dakhineswara
35. Kundaleswara
36. Ram Chaitanya Temple
37. Baravai Hanuman
38. Nirmalya Hanuman
39. Alaka Batika
40. Chakra Narayan
41. Rameswar
42. Chaturdhama
43. Kanapata Hanuman
44. Niladri Vihari
45. Bavabyeswara
46. Sialilata
47. Koili Vaikuntha
45. Tapaswi Hanuman
49. Survamakupa
50. Ananda Bazar
51. Devasnana Mandapa
52. Meghanada Prachira
53. Singhadwara (E.gate)
54. Aruna Sthamva
55. Badachhata Math
56. Chhauni Math
57. Pejanala
58. Prahari Hanuman
59. Dakhinadwar (S. gate)
60. Durgamadhava
61. Mangaleswari
62. Paschimadwar(W. gate)
63. Uttardwar (N. gate)
64. Sri Lokanath
65. Rameswara
66. Kandunursingha
67. Kandu Asrama
68. Nikumvilabata
69. Harachandi
70. Chamundeswari
71. Banadurga
72. Basheli
73. Kapalamochana
74. Manikarnika Temple
75. Ghatamangala
76. Vagabati
77. Markandeswara
78. Markandeya Teertha
79. Saptamatruka
80. Alamba Devi
81. Atharanala
82. Makardhwaj Hanuman
83. Vargavi River
84. Mukteswara
85. Bata Mangala
86. Kapoteswara
87. Vilweswara
88. Siddha Hanuman
89. Indradyumna Teertha
90. Nilakantheswara
91. Adinrusingha
92. Gundicha Mandapa
93. Mausima
94. Marchika Devi
95. Charchika Devi
96. Sodasha Putri
97. Narayani
98. Angirasrama
99. Angirabata
100. Dakhina Kali
101. Ugreswarashrama
102. Swetaganga
103. Muktisila
104. Adisankara Pitha
105. Swargadwara
106. Varahi Devi
107. Shyama Kali
108. Bedi Hanuman
109. Chakra Teertha
110. Chakra Narayan
111. Mahodadhi Tirtha
112. Jagannatha Ballava
113. Kashi Biswanatha
114. Visweswari
115. Narendra Sarovar

ankha Kṣetra", the Sacred Place Puruṣottama having the shape of a Conch (Ch.4/1...)



"Kalpa Vata" (Kalpa Banyan Tree) at the Temple of Lord Jagannatha (Ch.3/10-11, 4/11, 30/24-29.1, etc).

"Markandeya Sarovara" (Large Tank), Ch.3/46-51, 30/9.2-23.1.



"Lord Nrsimha and His Temple", installed by Sage Narada (Ch.16).

"Mahodadhi" (The Holy Great Sea) on the coast of which the Sacred Place Purusottama and Lord Jagannatha are located (Ch. 1/32, 35.2-37); the Best of Holy Bathing Places (4/3-5.1); where the Divine Tree out of which the Images of the Lord were made had appeared, coming floating (18/6); one of the Five Holy Spots in Puri (Ch.30)

"Indradyumna Sarovara" (Large Tank): Ch.20/35.2-40.1; one of the Five Holy Spots, Ch.31/1-12.1.

Chapter-1

Glory of Lord Jagannatha

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम्

प्रथमोऽध्यायः

GLORY OF LORD JAGANNATHA

First Chapter

Appearance of Lord Visṇu

॥ श्रीगणेशाय नमः ॥

।। अथ श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यप्रारम्भः ।।

Salutations to Lord Ganesa[1]. Now commences the Glory of the Sacred Abode of Purusottama[2] (Lord Jagannatha)[3].

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।।१।।

After offering salutations to Lord Narayaṇa[4] and to Nara[5] the best of men, as also to Goddess Sarasvati[6] and to Sage Vyasa, one should read this Mahapuraṇa (Great Puraṇa) which enables one to conquer the world of transmigration [1]

।। मुनय ऊचुः ।।

भगवन्सर्वशास्त्रज्ञ सर्वतीर्थमहत्त्ववित् ।

कथितं यत्त्वया पूर्वं प्रस्तुते तीर्थकीर्तने ।

पुरुषोत्तमाख्यं महत्क्षेत्रं परमपावनम् ।।२।।

1. God of wisdom and remover of obstacles, son of Lord Siva
2. Supreme Being
3. Lord of the world, in Puri
4. Visnu

5. The Primeval Man, the Associate of Lord Narayana

6. Goddess of speech and learning, Consort of Lord Brahma

यत्रास्ते दारवतनुः श्रीशो मानुषलीलया ।

दर्शनान्मुक्तिदः साक्षात्सर्वतीर्थफलप्रदः ।।३।।

तन्नो विस्तरतो बूहि तत्क्षेत्रं केन निर्मितम् ।४.१ ।

The Sages (addressing Sage Jaimini) said: O Holy One who art learned in all the scriptures and knowest the importance of all holy places! Previously, when telling about the holy places had commenced, the very great and supremely purifying holy place named "Purusottama"[7] which was spoken about by Thee, where Lord Visṇu the Lord (Consort) of Goddess Sri (Laksmi) ' is present in Wooden Form for mere human sport, and verily bestows Liberation itself just by looking at Him, and grants the benefits of all holy places - pray, tell us about it at length. Who had built that sacred place ? [2-4.1]

ज्योतिः प्रकाशो भगवान्साक्षान्नारायणः प्रभुः ।।४.२।।

कथं दारुमयस्तस्मिन्नास्ते परमपूरुषः ।

वद त्वं वदतां श्रेष्ठ सर्वलोकगुरो मुने ।।५।।

Lord Narayana is Effulgent Light, the Lord Himself, and the Master; tell us, O Sage, O best of speakers, 0 teacher of the whole world, how is it that the Supreme Being is present there becoming Wooden ? [4.2-5]

श्रोतुमिच्छामहे ब्रह्मन्परं कौतूहलं हि नः । ६ ।

O Holy One, we desire to hear this: great indeed is our curiosity. [6]

|| जैमिनिरुवाच ॥

शृणुध्वं मुनयः सर्वे रहस्यं परमं हि तत् ।

अवैष्णवानां श्रवणे भक्तिस्तत्र न जायते ।।७।।

7. Present "Puri" in Odisha (India)

8. Goddess of Prosperity and Consort of Lord Visṇu

यस्य संकीर्तनादेव सकलं लीयते तमः ।

यद्यप्येष जगन्नाथः सर्वगः सर्वभावनः ॥

स्कन्देन कथितं पूर्वं श्रुत्वा शंभोर्मुखाम्बुजात् ॥ ८ ॥

समक्षं सिद्धदेबौघसभायां मन्दरोदरे ।

अहमप्यगमंतत्र देवदेवं समर्चितुम् ।।

यथाश्रुतं कथयतो देवानां पुरतो मया ।। ९ ।।

Jaimini said : Listen, O all Sages ! That is indeed a great secret. Even after hearing, faith in that does not arise in persons who are not devoted to Lord Visṇu. By just speaking about its glory, all darkness of ignorance is dispelled. It was formerly narrated by Lord Skanda'[9], after hearing from the lotus-like mouth of Lord Siva, in the presence of the assembly of the hosts of Siddhas (the perfected ones) and gods in the interior of the Mandara mountain. I also had been there to worship the Lord of gods (Lord Siva), and what was told before the gods was duly heard by me. [7-9]

यद्यप्येष जगन्नाथः सर्वगः सर्वभावनः ।

सन्ति क्षेत्राणि चान्यानि सर्वपापहराणि वै ।। १० ।।

एतत्क्षेत्रं परं चास्य वपुर्भूतं महात्मनः ।

स्वयं वपुष्मांस्तत्रास्ते स्वनाम्ना ख्यापितं हि तत् ।। ११ ।।

Although this Lord Jagannatha is all-pervading and is the Source of all, and there are also other holy places which destroy all sins, yet this holy place is superior as it has become the Body of this Supreme Being. He Himself is present there assuming a Form and has indeed made that place known by His own Name. [10] [10-11].

9. Kartikeya, younger son of Lord Siva

10. “Purusottama”

तत्र ये स्थातुमिच्छन्ति तेऽपि सर्वे हतांहसः ।

किं पुनस्तत्र तिष्ठन्तो ये पश्यन्ति गदाधरम् ।।१२।।

Even those who wish to stay there are all freed from sin; then what to speak of those who stay there and see the Lord who is the Wielder of the Mace, (Lord Visṇu, Jagannatha)! [12]

अहो तत्परमं क्षेत्रं विस्तृतं दशयोजनम् ।

तीर्थराजस्य सलिलादुत्थितं वालुकाचितम् ।।१३।।

Ah! That most excellent holy place extends over eighty miles. It is at an elevation as compared to the water of the Sea (the Bay of Bengal) which is the best of holy bathing places, and is covered with sand [13].

नीलाचलेन महता मध्यस्थेन विराजितम् ।

एकस्तनमिव पृथ्व्याः सुदूरात्परिभावितम् ।। १४ । ।

It looks splendid with the great Nilacala11 situated at the centre, and from a long distance it appears as though it were the earth's single breast [14].

वराहरूपिणा पूर्वं समुद्धृत्य वसुन्धराम् ।

सर्वतः सुसमां कृत्वा पर्वतैः सुस्थिरीकृताम् ।।१५।।

After the earth was formerly raised from the waters by the Lord in His incarnation as the Divine Boar, it was made completely level on all sides, and kept perfectly steady with mountains [15].

सृष्ट्रा चराचरं सर्वं तीर्थानि सरिदब्धिकान् ।

क्षेत्राणि च यथास्थानं संनिवेश्य यथा पुरा ।

ब्रह्मा विचिन्तयामास सृष्टिभारनिपीडितः ।।१६।।

11. Blue Mountain, Purusottama

(Apparently, previously there was a mountain)

पुनरेतां क्रियां गुर्वी नारभेयं कथं त्विति ।

तापत्रयाभिभूता हि मुच्यन्ते जन्तवः कथम् ।।१७।।

Thereafter, Lord Brahma (the Creator) created all the moving and the non-moving things, and also located the centres of pilgrimage, rivers, oceans, and the sacred spots as before at appropriate places. Then, oppressed by the burden of Creation, Lord Brahma pondered thus: "How may I not have to undertake this heavy work again? How can the creatures who are overpowered by the three afflictions 12 be freed ?"[16-17]

एवं चिन्तयमानस्य मतिरासीत्प्रजापतेः ।

मुक्त्येककारणं विष्णुं स्तोष्येऽहं परमेश्वरम् ।। १८ ।

When Lord Brahma was reflecting thus, He got the idea: "Lord Visnu is the sole means for Liberation; I shall pray to that Supreme Lord." [18]

॥ ब्रह्मोवाच ॥

नमस्ते जगदाधार शङ्खचक्रगदाधर ।।१९।।

Lord Brahma prayed: "Salutations to Thee, O Lord holding the conch, discus and mace, O Support of the world ! [19].

यन्नाभिपंकजादेव जातोऽहं विश्वसृष्टिकृत् ।

परमार्थस्वरूपं ते त्वं वै वेत्सि जगन्मय ।।२०।।

यन्मायया जगत्सर्वं निर्मितं महदादिकम् ।

यन्निःश्वाससमुद्भूतं शब्दब्रह्म त्रिधाभवत् ।। २१ ।।

उपजीव्य तदेवाहमसृजं भुवनानि वै ।

त्वत्तो नान्यत् स्थूलसूक्ष्मदीर्घह्रनस्वादि किंचन ।।२२।।

12. adhyatmika (pertaining to one's ownself), Adhibhautika (caused by other creatures), and Adhidaivika (caused by supernatural agencies)

I have created the Universe, but I am born only from the lotus sprung from Thy navel. O Lord permeating the whole world, Thou alone knowest Thy own nature which is the Supreme Truth. By Thy Divine Illusion the whole world with Mahat13 as the beginning has been created. Emanating from Thy breath, Sabda-Brahma (the sound form of Brahman14) became three-fold, and with that alone as the support I have verily created the worlds. Other than Thee, there is nothing whatsoever, gross or subtle, long or short, etc. [19-22].

विकारभेदैर्भगवंस्त्वमेवेदं चराचरम् ।

कटकादि यथा स्वर्णं गुणत्रयविभागशः ।। २३ ।।

O Lord! Thou alone art this world with the moving and the non-moving things, through the differences in modification on account of the division of the three qualities15, just as bracelet etc. are only gold. [23]

स्रष्टा सृज्यं त्वमेवात्र पोष्टा पोष्यं जगत्प्रभो ।

आधारो ध्रियमाणं च धती त्वं परमेश्वर ।। २४ ।।

O Master of the World, here Thou alone art the Creator as well as the created, the nourisher as well as the nourished. O Supreme Lord, Thou art the Support, the Supported as also the Supporter. [24]

त्वत्प्रेरितमतिः सर्वश्चरते च शुभाशुभम् ।

ततः प्राप्नोति सदृशीं त्वयैव विहितां गतिम् ।। २५ ।।

With the mind as directed by Thee, everyone does good or evil deeds, and consequently gets a corresponding state as determined by Thee alone. [25]

13. The 'Great Principle' of Samkhya philosophy, the source of ego and mind

14. Vedas; Rk, Sama and Yajus

15. Sattva (purity), Rajas (passion), and Tamas (inertia)

जगतोऽस्य गतिर्भती साक्षी त्वं परमेश्वर ।

चराचरगुरो सर्वजीवभूत कृपामय ।

प्रसीदाद्य जगन्नाथ नित्यं त्वच्छरण्यस्य मे ।। २६ ।।

O Supreme Lord, Thou art the Goal, the Sustainer, and the Witness of this world. O Master of all the moving and the non-moving things, O Lord who hast become all the beings, O Compassionate Lord, O Lord Jagannatha (Lord of the World), now have mercy on me who ever take refuge in Thee. [26]

।। जैमिनिरुवाच ।।

एवं संस्तूयमानश्च ब्रह्मणा गरुडध्वजः ।

नीलजीमूतसंकाशः शङ्खचक्रादिचिह्नितः ।। २७ ।।

पतगेन्द्रसमारूढः स्फुरद्वदनपङ्कजः ।

आविरासीद्विजश्रेष्ठा विवक्षुः स्फुरिताधरः ।। २८ ।।

Jaimini said: Thus being hymned by Lord Brahma, Lord Visṇu appeared. He was looking like a blue cloud, marked by conch, discus, etc., and was mounted on Garuda16. There was movement in His lotus-like face. He wished to speak, O best Sages, and His lips moved. [27-28]

॥ श्रीभगवानुवाच ।।

यदर्थं मां स्तुषे ब्रह्मन्न शक्यः प्रतिभाति सः ।

अनाद्यविद्या सुदृढा दुश्छेद्या कर्मबन्धनैः ।

प्रभवन्त्यां कथं तस्यां ह्रीयेते मृतिजन्मनी ।।२९।।

तथापि चेदत्र कृतो व्यवसायस्तवानघ ।

क्रमेण येन हि भवेत्तत्ते वक्ष्यामि कारणम् ॥३०॥

The Blessed Lord said: "O Brahma, the purpose for which Thou hast prayed to Me does not seem to be

16. Bird vehicle of Lord Visnu

feasible. Ignorance is beginningless, very firm and difficult to be cut off. It arises out of the bonds of action; then, how can birth and death be got over Nevertheless, O Sinless One, if resolute effort is made by Thee in this regard, it may be possible - I shall tell Thee the order in which it may come about and the means therefor. [29-30]

अहं त्वं त्वमहं ब्रह्मन्मन्मयं चाखिलं जगत् ।

रुचिस्ते यत्र मे तत्र नान्यथेति विचारय ।। ३१ ।।

O Brahma, I am verily Thyself, and Thou art Myself, and the whole world is permeated by Me. Think carefully that wherever is Thy liking, there also is Mine and it is not in any other way. [31]

सागरस्योत्तरे तीरे महानद्यास्तु दक्षिणे ।

स प्रदेशः पृथिव्यां हि सर्वतीर्थफलप्रदः ।। ३२ ।।

The region on the northern coast of the Sea and to the south of the river Mahanadi is indeed the bestower of the benefits of all holy places on earth. [32]

तत्र ये मनुजा ब्रह्मन्निवसन्ति सुबुद्धयः ।

जन्मान्तरकृतानां च पुण्यानां फलभागिनः ।।३३।।.

नाल्पपुण्याः प्रजायन्ते नाभक्ता मयि पद्मज ।३४.१।

Human beings who dwell there, O Brahma, are endowed with good understanding and are blessed with the fruits of the meritorious deeds

done in past births. O Lotus- born (Brahma), those who have little religious merit or are not devoted to Me, are not born there. [33-34.1].

एकाम्रकाननाद्यावद्दक्षिणोदधितीरभूः ।। ३४.२ ।।

पदात्पदाच्छ्रेष्ठतमः क्रमात्परमपावनः ।३५.१।

From the Ekamra grove17 up to the coast of the Sea in the south, with every step the land is the most excellent, and is gradually most holy. [34.2-35.1]

सिन्धुतीरे तु यो ब्रह्मन्नाजते नीलपर्वतः ।। ३५.२।।

पृथिव्यां गोपितं स्थानं तव चापि सुदुर्लभम् ।

सुरासुराणां दुर्ज्ञेयं माययाऽऽच्छादितं मम ।। ३६ ।।

O Brahma, that place on the coast of the Sea where the Nila (Blue) Mountain shines has been kept secret on earth, and it is very difficult even for Thee to reach. Being concealed by My Illusory Power, it cannot be known by the gods and the demons. [35.2-36]

सर्वसङ्गपरित्यक्तस्तत्र तिष्ठामि देहभृत् ।

क्षराक्षरावतिक्रम्य वर्तेऽहं पुरुषोत्तमे ॥३७॥

There I dwell assuming a Body, abandoning all attachment. Transcending both the perishable and the imperishable, I stay at Purusottama. [37]

सृष्ट्या लयेन नाक्रान्तं क्षेत्रं मे पुरुषोत्तमम् ।

यथा मां पश्यसि ब्रह्मद्रूपं चक्रादिचिह्नितम् ॥ ३८ ॥

ईदृशं तत्र गत्वैव द्रक्ष्यसे मां पितामह । ३९.१ ।

My sacred abode Purusottama is not affected by Creation or Cosmic Dissolution. O Brahma, even as Thou seest Me now, O Grandsire, after going there also

17. Present Bhubaneswar

Thou wilt see Me in a Form like this, bearing the marks of discus, etc. [38-39.1]

नीलाद्रेरन्तरभुवि कल्पन्यग्रोधमूलतः ।। ३९.२ ।।

वारुण्यां दिशि यत्कुण्डं रौहिणं नाम विश्रुतम् ।

तत्तीरे निवसन्तं मां पश्यन्तश्चर्मचक्षुषा ।। ४० ।।

तदम्भसा क्षीणपापा मम सायुज्यमाप्नुयुः ।४१.१।

In the interior region of the Niladri18, in the south-west direction from the root of the Kalpa Banyan Tree[19], there is the tank which is well-known by the name of 'Rauhina'. Becoming sinless by a dip in its water, those who see Me dwelling on its bank even with their physical eyes, shall attain union with Me. [39.2-41.1]

तत्र व्रज महाभाग दृष्ट्वा मां ध्यायतस्तव ।।४१.२।।

प्रकाशं यास्यते तस्य क्षेत्रस्य महिमाऽपरः ।

आश्चर्यभूतः परमस्तवापि च भविष्यति ।।४२।।

Proceed to that place, O Blessed One; after seeing Me there, while meditating, the glory of the sacred place shall be revealed to Thee. And another thing which will appear highly wonderful even for Thee will also happen. [41.2-42]

श्रुतिस्मृतीहास पुराणगोपितं मन्मायया तन्न हि कस्य गोचरम् ।

प्रसादतो मे स्तुवतस्तवाधुना प्रकाशमायास्यति सर्वगोचरम् ।।४३।।

By My Illusory Power that place has been kept concealed from the Vedas, Smrtis 20, epics and the Puranas, and it is

18. Blue Mountain

19. The Banyan Tree which lasts till the end of a Kalpa or world- cycle of 4,32,00,000 years. It is a sacred wish-fulfilling tree. इतिहास शब्दे 'ति' अक्षरलोपः आर्षः

20. Sacred Traditional or canonical texts

not seen by anybody. While Thou prayest, by My Grace it will now be revealed to Thee and can be seen by all. [43]

व्रतेषु तीर्थेषु च यज्ञदानयोः पुण्यं यदुक्तं विमलात्मनां हि तत् ।

अहर्निवासाल्लभतेऽत्र सर्वं निःश्वासवासात्खलु चाश्वमेधिकम् ||४४||

Whatever religious merits are said to accrue to pure- hearted persons through holy observances, pilgrimage, sacrifice and charity - all that one gets by residing there just for a day. And one surely gets the merit of one horse-sacrifice by staying there for the duration of a single breath", [44]

इत्यादिश्य विधिं विप्रास्तदासौ पुरुषोत्तमः ।

पश्यतस्तस्य तत्रैव प्रभुरन्तरधीयत ।। ४५ ।।

(Jaimini said :) O Sages, having instructed him thus, while Lord Brahma was still looking on, the Lord Purusottama (the Supreme Being) disappeared there itself. [45]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे

पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे ब्रह्मप्रार्थनया बिष्णोराविर्भाववर्णनं नाम

प्रथमोऽध्यायः ॥१॥

Thus ends the First Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visṇu in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of Appearance of Lord Visṇu due to Prayer of Lord Brahma".

Chapter-2

द्वितीयोऽध्यायः

Second Chapter

Liberation of the Crow and the Prayer of Yama

।। जैमिनिरुवाच ॥

ततो ब्रह्मागमत्तूर्णं यत्रास्ते भगवान्स्वयम् ।

स्तवान्तेऽसौ यथा दृष्टस्तथाद्राक्षीत्प्रभुं तदा ।। १ ।।

Jaimini continued: Thereafter Lord Brahma promptly went to the place where the Lord Himself was present, and there saw the Lord in that very Form which he had seen at the conclusion of his prayer. [1].

प्रत्यभिज्ञानसंहृष्टस्तं दृष्ट्वा परमेश्वरम् ।

अत्यद्भुतज्ञाननिधिर्बभूवासौ द्विजोत्तमाः ।।२।

O excellent Sages, seeing the Supreme Lord and recognizing Him, he was filled with delight, and he became the repository of extremely wonderful knowledge. [2].

यावत्स्तोतुं समारेभे हर्षसंफुल्ललोचनः ।

तावदेव समागत्य कुतश्चिद्वायसोत्तमः ।।३।।

कारणोदकसंपूर्णे तस्मिन्कुण्डे निमज्य तम् ।

विलोक्य माधवं नीलरत्नकान्तिं कृपानिधिम् ।।४।।

काकदेहं समुत्सृज्य लुठमानो मुहुः क्षितौ ।

शङ्खचक्रगदापाणिस्तस्य पार्श्वे व्यवस्थितः ॥५॥

His eyes fully expanded with joy, when he began to pray, at that very moment from somewhere an excellent crow came there. It had a dip in that tank which was full of primeval causal water. And, after seeing that very Lord Madhava (Viṣṇu) who is the Ocean of Mercy and brilliant like the sapphire, it rolled on the ground for a while and gave up the crow's

body, and with the conch, discus and mace in his hands, stood by His side. [3-5]

तिरश्चस्तां गतिं दृष्ट्वा योगीन्द्राणां सुदुर्लभाम् ।

मेनेऽसौ मुनयः सृष्टिः क्रमात्क्षीणा भविष्यति ॥६॥

O Sages, seeing that state of the bird which is very difficult even for the best of Yogis (Yogins) to attain, Lord Brahma thought: “Gradually the Creation will become diminished. [6]

मनुष्याधिकृते मुक्तौ वेदान्ते संशयोऽभवत् ।

न किंचिद्दुर्लभं चेह विष्णुभक्तस्य विद्यते ॥७॥

There has been doubt about getting Liberation even when a man masters the Vedanta'; but in this place, for a devotee of Lord Visṇu, nothing whatsoever is difficult to attain”. [7]

प्रत्यक्षोऽभूद्विजश्रेष्ठाः पुराणपुरुषोदिते ।

संकीर्त्य यन्नाम नरः सर्वपापैः प्रमुच्यते ॥८॥

तस्य संदर्शने विप्रा मुक्तिः किं खलु दुर्लभा ।

मनसा ध्याययन्विष्णुं त्यजन्प्राणान्विमुच्यते ॥ ९ ॥

साक्षात्कृतौ भगवतः किं चित्रं मुक्तिमेति यत् । १०.१।

O best Sages, what had been declared by the Ancient Being Lord Visṇu, came to be actually seen. By chanting whose Name, O Sages, man is freed from all sins, can Liberation at all be difficult after seeing Him? Mentally contemplating on Lord Visṇu and giving up life, one is liberated; then, what is surprising if one gets Liberation when the Lord has been seen directly ? [8-10.1].

पुरुषोत्तमसंज्ञस्य क्षेत्रस्य महिमाद्भुतः ॥१०.२ ॥

यत्र काकोऽपि च हरिं साक्षात्पश्यति भो द्विजाः ।११.१ ।

O Sages, wonderful is the glory of the sacred place named Purusottama where even a crow as well can directly see Lord Visnu. [10-11.1].

सुदुर्लभं क्षेत्रमिदमज्ञानां च विमोचनम् ।। ११.२ ।।

अहो क्षेत्रस्य माहात्म्यं काकस्यापि विमुक्तिदम् ।

किं पुनः सततं शान्तिवैराग्यज्ञानसंयुजाम् ।।१२।।

It is very difficult to attain to this sacred place which brings about Liberation even for the ignorant ones. Ah! How wonderful is the glory of this sacred place: it grants Liberation even to a crow! Then, what to speak of men who are ever endowed with peace, dispassion and wisdom ! [12]

।। ऋषय ऊचुः ।।

नीलाख्यं माधवं दृष्ट्वा किं चकार पितामहः ।

तद्दर्शने क्षणान्नष्टदेहबन्धं च वायसम् ।।१३।।

The Sages asked: After he saw Lord Nila Madhava2 and the crow whose bondage to the body was instantly destroyed by seeing the Lord, what did Lord Brahma do? [13]

॥ जैमिनिरुवाच ॥

अत्यद्भुतमयं दृष्ट्वा यावद्ध्यायति माधवम् ।

तावत्पितृपतिः स्वाधिकारसंयमनाकुलः ।।१४।।

दीनाननो निःश्वसन्वै तत्र यातस्त्वरान्वितः ।१५.१।

2. Lord Visnu who is blue

Jaimini said: Having seen that extremely wonderful event, while Lord Brahma was meditating on Lord Madhava, in the mean time Lord Yama (the Lord of deceased ancestors), perturbed by the fear of curb on his authority, hurriedly went there sighing, with a sad face. [14-15.1]

नीलाद्रौ माधवं दृष्ट्वा साष्टांगं प्रणिपत्य च ।। १५.२ ।।

तुष्टाव स जगन्नाथं स्वाधिकारदृढस्थितौ ।१६.१।

He saw Lord Madhava in Niladri and reverentially prostrating with his eight limbs touching the ground, prayed to Lord Jagannatha (the Lord of the world), for the steady continuance of his authority. [15-16.1]

।। यम उवाच ॥

नमस्ते देवदेवेश सृष्टिस्थित्यन्तकारण ।।१६.२।।

Lord Yama said: "Salutations to Thee, O Lord of the chiefs of gods! O Cause of creation, continuance and dissolution ! [16.2]

त्वयि प्रोतमिदं सर्वं सूत्रे मणिगणा यथा ।

त्वया धृतं त्वया सृष्टं त्वया चाप्यायितं जगत् ।।१७।।

All this is strung in Thee as clusters of gems on a string. The world is supported by Thee, created by Thee and strengthened by Thee. [17]

चन्द्रसूर्यादिरूपेण नित्यं भासयसेऽखिलम् ।

विश्वेश्वरं जगद्योनिं विश्वावासं जगद्गुरुम् ।।१८।।

विश्वसाक्षिणमाद्यन्तवर्जितं प्रणमाम्यहम् ।१९.१।

3. Lord of Death

4. Two hands, chest, forehead, two knees and two feet

In the form of the moon, the sun, etc., Thou ever illuminest the whole world. Thou art the Master of the Universe, the Origin of the World, the Abode of the Universe, and the Lord of the World; Thou art the Witness of everything, and art without beginning and end; I bow down to Thee. [18-19.1]

नमः परमकारुण्यजलसंभृतसिन्धवे ।।१९.२।।

परापरपरातीतविभवे विश्वसम्भवे ||२०||

भवसंतापनीहारभानवे दीनबन्धवे ।

स्वमायारचिताशेषविभवे गुणरज्जवे ।।२१।।

Salutations to Thee who art the Ocean filled with the water of supreme compassion, who art the Omnipresent Lord being the remote, the proximate as also what is beyond the remote, who art the Source of all things, who art like the sun for the mist of the sorrow of worldly existence,

who art the Friend of the distressed and the Omnipotent Lord, who hast fashioned everything by Thy own Illusory Power and hast the qualities as the cord. [19.2-21]

नमः कमलकिंजल्कपीतनिर्मलवाससे ।

महाहवरिपुस्कन्धकृंतचक्राय चक्रिणे ।। २२ ।।

Salutations to Thee who art dressed in spotless garment which is yellow like the lotus filament, and who holdest the discus and whose discus has cut off the shoulders of the enemies in great battles. [22].

दंष्ट्रोद्धृतक्षितिभृते त्रयीमूर्तिमते नमः ।

नमो यज्ञवराहाय चन्द्रसूर्याग्निचक्षुषे ।।२३।।

5. See note 15, Ch.1

नरसिंहाय दंष्ट्रोग्रमूर्तिद्रावितशत्रवे ।२४.१ ।

Salutations to Thee who hadst supported the earth lifted by Thy tusks, and hast manifested Thyself in the form of the three Vedas; Salutations to Thee who art Yajnavaraha (who hadst taken incarnation as the Divine Boar and art the Lord of the sacrifice) and whose eyes are the moon, the sun, and fire, and who hadst become Narasimha (the Divine Man-lion) and chased the enemy with that fierce Form having large teeth. [23-24.1]

यदपाङ्गविलासैकसृष्टिस्थित्युपसंहृतिः ।।२४.२ ।।

उच्चावचात्मको ह्येष भवः संभवते मुहुः ।

तममुं नीलमेघाभं नीलाश्ममणिविग्रहम् ।।२५।।

नीलाचलगुहावासं प्रणमामि कृपानिधिम् ।

शङ्खचक्रगदापद्मधारिणं शुभदायिनम् ।

प्रणताशेषपापौघदारिणं मुरवैरिणम् ।।२६।।

I bow down to Him, to this Lord who resembles the blue cloud, whose Form is made of sapphire gem, and who dwells in the cave of Nilacala. By a single play of His glance, there come about creation, continuance and dissolution, and in a moment this world of variegated nature comes into

being. He is the Ocean of Mercy. He holds the conch, discus, mace and lotus. He is the Bestower of blessedness, Destroyer of the entire multitude of sins of those who bow to Him, and is the enemy of the demon Mura. [24.2-26]

नमस्ते कमलापाङ्गसङ्गसंस्कारचक्षुषे ।

श्रीवत्सकौस्तुभोद्भासिमनोहद्व्यूढवक्षसे ।। २७ ।।

6. Who had killed the demon Hiranyakasipu

O Lord, salutations to Thee, whose eyes are adorned by the contact of the glance of Goddess Laksmi, and who hast broad and charming chest which is radiant with the Srivatsa mark and the Kaustubha gem. [27].

यत्पादपङ्कजद्वंद्वसंश्रयैश्वर्यभागिनी ।

श्रीः संश्रिता जनैः शश्वत्पृथगैश्वर्यदायिनी ।। २८ ।

By virtue of taking refuge in the pair of Thy lotus-like feet, Goddess Laksmi possesses divine powers, and when devotees take refuge in Her, She separately grants everlasting prosperity. [28].

या परापरसंभिन्ना प्रकृतिस्ते सिसृक्षया ।

निर्विकारं परं ब्रह्म विकारि ससृजेऽञ्जसा ।।२९ ।।

She is Thy Nature divided into Higher and Lower by Thy desire for creation changeless Supreme Brahman becoming transformed into changing forms - and She has instantly brought about the Creation. [29].

सर्वलक्षणसंपूर्णां लक्षितां शुभलक्षणैः ।

लक्ष्मीशोरसि नित्यस्थां लक्ष्मीं तां प्रणमाम्यहम् ।।३०।।

She is full of all attributes and is marked by auspicious signs. She ever resides in the heart of Her Lord, Lord Visnu; I bow down to that Goddess Laksmi.” [30]

।। जैमिनिरुवाच ॥

तदैवं धर्मराजेन श्रीकान्तः परितोषितः ।

पार्श्वस्थां वल्लकीहस्तां नेत्रांतेनादिशच्छ्रियम् ॥३१॥

Jaimini said: Then, being thus propitiated by Lord Yama, Lord Visṇu by a side glance of the eye gave indication to Goddess Lakṣmi who was present by His side with the lute in Her hand. [31].

तेन संभाविता लक्ष्मीर्भवदुःखविनाशिनी ।

शुभाय सर्वलोकानां यमं प्रोवाच लीलया ।। ३२॥

Being so honoured by Him, Goddess Lakṣmi, who destroys the sorrow of worldly existence, in sport explained to Lord Yama, for the good of all beings. [32] ॥ लक्ष्मीरुवाच ॥

यदर्थमावां संस्तौषि क्षेत्रेऽस्मिन्दुर्लभं हि तत् ।

अत्याज्यमावयोरेतत्क्षेत्रं श्रीपुरुषोत्तमम् ॥३३॥

कल्पावसानेऽप्यावां वै धियेते परमेष्ठिना ।

ब्रह्मादिदिक्प्रभूणां हि स्वामित्वं नेह विद्यते ।। ३४ ।।

Goddess Lakṣmi said: "The purpose for which you have been praying to both of Us is indeed difficult to achieve in this sacred place. We Two cannot leave this sacred place Sri Purusottama. Indeed, even at the end of the Kalpa´, both of Us are borne by Lord Brahma. Surely, there is no lordship of the Guardians of the directions like Lord Brahma etc. over this place [33-34]

नेह कर्मपरीपाकाः सम्भवन्ति कदाचन ।

अत्र प्रवसतां नृणां तिरश्चामपि दुष्कृतम् ।।३५।।

दह्यते ज्वलिताग्नौ हि तूलराशिर्यथा भृशम् ।। ३६।।

Here consequences of actions never arise (to be experienced in future). Sins of human beings and even of lower species dwelling here are burnt up quickly even as a heap of cotton is burnt up in the blazing fire. [35-36].

ये बद्धा पापपुण्याभ्यां निगडाभ्यामहर्निशम् ।

तेषां संयमिता त्वं हि यमः पूर्वं विनिर्मितः ।। ३७।।

7. A day of Brahma or one thousand Yugas (Ages) or 4320 million years.

You had been appointed previously as Yama, the controller of only those who are bound day and night by the two fetters of vicious and virtuous deeds. [37].

अत्र साक्षाद्वपुष्मन्तं नीलेन्द्रमणिमञ्जुलम् ।

दृष्ट्वा नारायणं देवं मुच्यते कर्मबन्धनात् ।।३८।।

Here Lord Viṣṇu is Himself present with a Form, and is charming as the sapphire gem. After seeing Him one is liberated from the bondage of actions. [38].

अतोऽन्यतः कर्मभूमौ प्रभुस्त्वं सूर्यसंभव ।

वैक्लव्यं क्षेत्रराजेऽस्मिन्मा गास्त्वं यम संयमे ।। ३९ ।।

तवापि भगवानेष विधाता प्रपितामहः ।

तिर्यंचं विष्णुसारूप्यं प्राप्तं पश्यति कौतुकात् ।।४० ॥

Therefore, O Son of Sun-God (Yama), you can be the lord only in some place of activity other than this. Yama, do not be despondent with regard to your control over this best of sacred places. Even this Lord Brahma, who is adorable even for you and is the Creator and the Great-Grandsire, looks with wonder at the bird which attained the form like that of Lord Visnu. [39-40]. एष कर्मपरीपाकं सर्वेषां वेत्ति कञ्जञ्जः ।

ज्ञात्वा क्षेत्रस्य माहात्म्यं स्तौति देवं गदाधरम् ।।४१।।

The Lotus-born Lord (Brahma) knows the results of the deeds of all. Having realized the glory of this sacred place, he has been offering prayers to the Lord who is the wielder of the mace (Visnu). [41].

त्वद्वशं गन्तुमुचिता नेह तिष्ठन्ति जन्तवः ।

वैवस्वत वसन्त्यत्र जीवन्मुक्ता मुमुक्षवः ।।४२।।

Creatures which deserve to go under your control do not reside here. Yama, only those who are liberated while living or have yearning for Liberation live here." [42]

तया संबोधितस्त्वेवं विष्णुना श्रीस्वरूपिणा ।

ततोऽहंकारलज्जाभ्यां विनीतः प्राब्रवीद्यमः ।।४३।।

(Jaimini said:) Thus instructed by Her, actually by Lord Visnu in the form of Goddess Laksmi, Lord Yama humbled due to his egotism and consequent embarrassment, spoke. [43]

॥ यम उवाच ॥

मातस्त्वया यदाज्ञप्तं पुरा नैतन्मया श्रुतम् ।

अज्ञानोपहतो वेद्मि रहस्यं कथमुत्तमम् ।।४४।

Lord Yama said: O Divine Mother! What was directed by Thee previously had never been heard by me. I am afflicted by ignorance; how can I know that highest secret ? [44].

यस्य स्वरूपं वेदश्च न च वेत्ति पितामहः ।

महिमानं कथं तस्य वेद्म्यहंकारमोहितः ।। ४५ ।।

यदादिष्टं सुरेशानि क्षेत्रमेतद्विमुक्तिदम् ।

सान्निध्याद्वासुदेवस्य ईश्वरेच्छा निरंकुशा ।

अन्यत्र बन्धदो विष्णुरत्र मोक्षं ददाति यत् ।।४६ ।।

O Goddess of the gods, the Lord's real nature is not known to the Veda, and not even to Lord Brahma. I am deluded by egotism; how can I understand His glory, as mentioned by Thee, that this sacred place is the bestower of Liberation because of the Presence of Lord Visnu ? Unrestrained is the Lord's Will: Lord Visnu who elsewhere gives bondage bestows Liberation here. [45-46]

ममापि निरयाणां च स्रष्टासौ त्रिदिवस्य च ।

मृतानामत्र मुक्तिक्षेत्तन्मामम्ब सुविस्तरम् ।।४७ ।।

क्षेत्रसंस्थाप्रमाणं हि तत्र स्थितिफलं हि यत् ।

तीर्थानि कानि सन्त्यत्र किमन्यद्वा रहस्यकम् ।।४८।।

किमधिष्ठातृकं क्षेत्रं तत्सर्वं कथयस्व मे ।

तदहं संपरित्यज्य निर्भयः संचरे यथा ।। ४९॥

He is even my Creator as also of the different hells and of heaven. O Divine Mother, if there is Liberation for those who die here, pray, tell me at length the facts about the establishment of the sacred place, what is the benefit of staying there, which holy places are there, what are the other secrets, and who presides over that sacred place. Tell me all that, so that carefully avoiding it, I may move about without fear. [47-49]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे काक-

मुक्तियमस्तुतिवर्णनं नाम द्वितीयोऽध्यायः ।।२।।

Thus ends the Second Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Vishnu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of the Liberation of the Crow and Prayer of Yama".

तृतीयोऽध्यायः

Third Chapter

Story of Sage Markandeya

॥ श्रीरुवाच ।।

साधु ते बुद्धिरुत्पन्ना विष्णोः सन्निधिमाश्रिता ।

अद्भुतं कथयाम्येतत्क्षेत्रस्य रविनन्दन ।।१।।

यथाहं भगवद्वक्षःस्थलस्था ददृशे पुरा । २.१ ।

Goddess Sri (Lakṣmi) said: Praiseworthy is the wisdom which has arisen in you, resting on the presence of Lord Visnu. O son of the Sun-god (Yama), I shall tell you about the wonder of this sacred place as I saw it in the past, remaining in the chest-region of the Lord [1-2.1].

चराचरे जगत्यस्मिन्प्रलीने प्रलये यम ।। २.२।।

एतत्क्षेत्रमहं चैव द्व एवोपस्थिते तदा । ३.१ ।

When this whole world with the moving and the non- moving things disappeared in the Cosmic Dissolution, at that time, O Yama, this sacred place and I - only we two were present [2.2-3.1].

स तदा सप्तकल्पायुर्मृकण्डोरात्मजो मुनिः ।।३.२।।

प्रणष्टे स्थावरचरे निमग्नः प्रलयार्णवे ।

नावस्थानमवाप्यैव शर्म लेभे न कुत्रचित् ॥४॥

Sage Markandeya the son of Mrkandu has got the life- span of seven Kalpas. When all the moving and the non- moving things were destroyed, he was immersed in the waters of the Cosmic Dissolution; he did not find any place to stay and could not get comfort anywhere whatsoever [3.2-4].

जलार्णवे भ्राम्यमाणः प्रलये स इतस्ततः ।

पुरुषोत्तमसादृश्ये क्षेत्रे स वटमैक्षत ॥५॥

While being moved about here and there in the flood waters of Dissolution, he saw a banyan tree in a sacred place looking like Purusottama (5).

उत्प्लुत्योत्प्लुत्य मूलं तु न्यग्रोधस्य समीपतः ।

शुश्राव बालवचनं मार्कण्डेय ममान्तिकम् ॥६॥

प्रविश्य दुःखमतुलं जहीहि खलु मा शुचः ॥७.१।

He swam upwards on and on up to the root of the banyan tree and near it he heard the voice of a child: 'Markandeya ! Come near me and get rid of this incomparable suffering; do not grieve now further' [6-7.1].

तच्छ्रुत्वा चित्रवचनमप्रतर्क्यं तदा मुनिः ।। ७.२।।

विस्मयं परमं लेभे स्वदुःखं नाप्यचिन्तयत् ।८.१।

Hearing then that strange and inexplicable voice, the Sage was filled with great astonishment and did not even think of his own suffering [7.2-8.1].

वारिभिः शीर्यते नैतद्दह्यते कालवह्निना ।।८.२।।

संवर्तकादिभिर्नैतच्छोष्यते नापि चाल्यते ।

एकार्णवे महाघोरे नौरिव क्षेत्रमीक्ष्यते ।।९।।

This place is not worn-out by the waters, nor (is it) burnt by the fire coming at the end of Time. It is not dried up nor is it shaken by the Samvartaka clouds and the like which come at the time of World Destruction. This place appears like a boat in the intensely terrible total (general) inundation [8.2-9].

तत्रायं यूपसदृशो न्यग्रोधस्तिष्ठते महान् ।

यं गृहीत्वा क्षेत्रमिदं न्यग्रोध ईशितुस्तनुः ।।१०।।

There this great Banyan tree remains like a sacrificial post. The Banyan tree including which this sacred place is formed, is the Body of the Lord [10].

महाप्रलयवातेन शाखा नास्य हि कम्पते ।

तस्याधस्तात्स हि मुनिः स्थित्वा चैतदचिन्तयत् ।।११।।

एकार्णवेऽस्मिन्प्रलये नष्टे स्थावरजङ्गमे ।

भूप्रदेश: स्थिरतरः कथमेष विभाव्यते ।। १२ ।।

यत्रायं शाखिप्रवरः कोमलः परिदृश्यते ।१३.१।

Its branch is not shaken even by the wind of the Great Dissolution. Remaining underneath that tree, the Sage reflected thus: 'In this Cosmic Dissolution with total general inundation, all the moving and the non-moving things have been destroyed. Then, how is it that this steadier land-area appears, where this tender, most excellent tree is seen ?' [11-13.1]

मार्कण्डेयागच्छ मुहुरिति सप्रश्रयं वचः ।।१३.२।।

कुतो निराश्रयमिदं चिन्तयन्निति स प्लवन् ।

शङ्खचक्रगदापाणिं नारायणमलोकयत् ।।१४।।

At that time he heard, 'Markandeya, come quickly !' 'From where are these affectionate words coming, apparently without any source ?' - thus pondering, while he was floating, he saw Lord Visṇu with the conch, discus and mace in His hands [13.2-14].

तदङ्गपद्मासनगां मां च वैवस्वतैक्षत ।

विवशो जलवाताभ्यां तदा सुस्थो व्यवस्थितः ।। १५ ।।

हृष्टान्तरात्मा स मुनिरावां साष्टाङ्गमानतः ।

प्रसादनाय देवस्य स्तोत्रमेतदुदाहरत् ।।१६।।

O Yama, he also saw Me seated on a lotus in the Lord's Body. He was exhausted by the water and the wind; but now he became comfortable. With a gladdened heart the Sage bowed to both of Us reverentially with his eight limbs touching the ground, and for the sake of propitiating the Lord, he uttered this hymn: [15-16]

॥ मार्कण्डेय उवाच ॥

त्वत्पादपद्मानुसरानुषङ्गं रुद्रेन्द्रपद्मासनसम्पदाढ्यम् ।

त्वद्भक्तिहीनं परितः प्रतप्तं दीनं परित्राहि कृपाम्बुधे माम् ।।१७।।

Markandeya said: "As a result of seeking Thy lotus-like feet I have been richly endowed with the good fortune enjoyed by Lord Rudra (Siva), Lord Indra' and the Lord seated on the Lotus (Brahma). I am without devotion to Thee; I am tormented on all sides, and am miserable. O Ocean of Mercy, protect me. [17]

ब्रह्मादिभिर्यत्परिचर्यमाणं पदाम्बुजद्वन्द्वमचिन्त्यशक्ति ।

श्वः श्रेयसप्राप्तिनिदानतत्त्वं दीनं परित्राहि कृपाम्बुधे माम् ।।१८।।

Thy two lotus-like feet which are served by Lord Brahma and others have inconceivable power and are the real means for getting progressive happiness. O Ocean of Mercy, protect me who am miserable [18].

यदङ्गभूतं जगदण्डमेतदनेककोटिप्रगुणं विभाति ।

लीलाविलासस्थितिसृष्टिलीनं तन्मां सुदीनं परिरक्ष विष्णो ।।१९।।

Existing in Thy Body, this Cosmic Egg appears multiplied many crores of times. Its creation, continued existence and dissolution take place as manifestations of Thy

1. Chief of the Gods, Ruler of Heaven

sport. O Lord Visṇu, save me completely who am extremely miserable. [19]

एकं सुवर्णं कटकादिभेदैर्नाना यथा वा नभसोदितोऽर्कः ।

आधारवैषम्यजलेषु तादृग्विभाव्यसे निर्गुण एक एव ॥२०॥

Thou art only One, devoid of qualities. Yet Thou appearest as many, just as one and the same gold becomes diverse, because of differences, as bracelet, etc., or as the sun which rises in the sky is reflected variously in the waters of different containers [20].

अशेषसंपूर्णरुचिप्रहीणोपादानसंकल्पविवर्जितोऽपि ।

दीनानुकम्पानुगुणं बिभर्षि युगे युगे देहमपारशक्ते ।। २१ ।।

Though Thou hast completely cast off the desires entirely without remainder, and art free from any material cause or volition, yet, O Lord of limitless powers, in every age Thou assumest a Form congenial to Thy compassion for the destitute. [21]

त्वत्पादपद्मं जगदीश पूर्वमसेव्यतानात्मधिया मया यत् ।

तत्कर्मणा दारुणपाकभाजं दीनं परित्राहि कृपाम्बुधे माम् ।।२२।।

O Lord of the world, I have not worshipped Thy lotus- like feet previously as I had no proper understanding of the Self. Because of that act now I am experiencing terrible consequences. O Ocean of Mercy, protect me who am miserable. [22]

अशेषलोकस्थितिसृष्टिलीनविलासि यत्ते त्रिगुणं विभाति ।

वपुर्महात्मन्महदादिहेतुर्हेतोर्नमस्ते प्रकृतेः परस्य ।।२३।।

Thou art the Supreme Cause of Nature. Thy Form which shines forth containing the three qualities[2] brings about

2. Sattva, Rajas, Tamas

in sport the creation, continued existence and dissolution of the entire universe. It is the Cause of Mahat and the rest. O Great Being, salutations unto Thee ! [23]

सर्वत्र गत्वा बृहदप्रमेयं प्रवर्द्धमानं त्वयि बृंहितं च ।

तद्ब्रह्मरूपं परिणामहेतुं स्वाध्यात्मविश्वात्मकमाश्रयामि ||२४||

Pervading everywhere, Thy Body is vast and immeasurable; it is growing and has spread in Thee only. It is the Form of Brahman, the Cause of transformation. It is my own Self and the Self of all; I take refuge in It. [24]

एकार्णवे महाघोरे नावस्थातुं प्रदेशभूः ।

अस्ति लक्ष्मीपते मेघवारिवातप्रकम्पनात् ।।२५।।

त्राहि विष्णो जगन्नाथ मग्नं संसारसागरे ।

मामुद्धरास्माद्गोविन्द कृपापाङ्गविलोकनात् ।। २६॥

O Lord of Goddess Laksmi, in this extremely terrible general inundation all around, there is no land-region to stay. O Lord Visnu, O Lord of the world, protect me from the great shivering caused by cloud, water and wind. I am immersed in the ocean of the world of transmigration; O Lord

Govinda, save me from this through a look at me even with a side glance of compassion." [25-26] ॥

श्रीरुवाच ।।

स्तुवन्तमेवं ब्रह्मर्षिं साक्षान्नारायणो विभुः ।

विलोक्यानुग्रहदृशा वाक्यं चेदमुवाच ह ।। २७ ।।

Goddess Lakṣmi said: The Omnipresent Lord Narayaṇa Himself with a look of kindness saw the Brahmic Sage Markaṇḍeya who was thus praying, and then spoke these words. [27]

॥ श्रीभगवानुवाच ॥

मार्कण्डेय सुदीनोऽसि मामज्ञाय द्विजोत्तम ।

दुशरं तु तपस्तप्तं दीर्घायुस्तेन केवलम् ॥२८॥

The Blessed Lord said: O Markandeya, the best of the twice-born ! You have been very much distressed because of not knowing Me. You have practised austerities which are difficult to perform, and only by virtue of that you have got long life [28].

शयानं पत्रपुटके पश्य कल्पवटोर्ध्वगम् ।

बालस्वरूपं सर्वेषां कालात्मानं महामुने ।

प्रविश्य विस्तृतं वक्त्रं तत्रावस्थातुमर्हसि ।। २९ ।।

O Great Sage, behold the Child-form present in the higher reach of the Kalpa Banyan Tree, reposing in the cup of leaf. He is Death personified for all. Entering into His wide-open mouth, stay there [29].

॥ श्रीरुवाच ।।

एवमुक्तो भगवता स मुनिर्विस्मिताननः ।।३०।।

आरुह्य ददृशे बालरूपं तस्याविशन्मुखे ।

प्रविष्टः कण्ठमार्गेण महायामं महोदरम् ।। ३१ ।।

Goddess Laksmi said: When he was thus instructed by the Lord, the Sage had an astonished face. He climbed the tree and seeing the Child-form, entered into His mouth. He then proceeded through the passage of the throat into a great way and the big Belly. [30-31]

तत्रासौ ददृशे विप्रो भुवनानि चतुर्दश ।

ब्रह्मादिदिक्पालसुरान्सिद्धगन्धर्वराक्षसान् ।।३२।।

ऋषीन्दिव्यऋषींश्चैव भूतलं सागरांकितम् ।

नानातीर्थैर्नदीभिश्च पर्वतैः काननैस्तथा ।।३३।।

The Sage saw there the fourteen worlds, the Guardians of the directions and the gods such as Lord Brahma, the perfected ones, Gandharvas (divine songsters), demons, sages as also the divine sages. He also saw the earth marked by the oceans, various places of pilgrimage, rivers, mountains and forests. [32-33]

लक्षितं पत्तनपुरं ग्रामखर्वटकैर्युतम् ।

पातालानि तथा सप्त नागकन्याः सहस्रशः ||३४||

महार्घ्यमणिसौधैश्च सुधापात्रैः समुज्ज्वलैः ।

अनर्घ्यमणिभिर्नागैः सेवितं परमाद्भुतम् ।।३५।।

जगतां धारिणं शेषं सहस्रफणमण्डितम् ।

व्याकर्तारमशेषाणां शास्त्राणां शिष्यमध्यगम् ।। ३६।।

Cities, towns together with villages, and mountain-villages were also seen by him. He saw, besides, the seven lower regions[3], under the earth and thousands of serpent-virgins. He further saw the most wonderful Lord Sesa (Ananta), the Supporter of the worlds, adorned with a thousand hoods. That Lord was being served by the Nagas (Serpents) with palaces having highly valuable gems, shining vessels of nectar, and priceless pearls. He was explaining all the scriptures, seated amidst disciples. [34-36]

ब्रह्माण्डोदरगं वस्तु यत्किंचित्परमेष्ठिना ।

सृष्टं सर्वं ददृशेऽसौ तत्कुक्षौ स महामुनिः ॥३७॥

Whatever objects have been created by Lord Brahma and are inside the Universe, all those the great Sage saw in that Belly. [37]

3. Atala, Vitala, Sutala, Nitala, Talatala, Mahatala and Patala

नापश्यदन्तं कुक्षेस्तु भ्रममाण इतस्ततः ।

ततो विनिष्क्रम्य पुनर्ददृशे च मया सह ।। ३८ ।।

पूर्वमालक्षितं यद्वदास्थितं पुरुषोत्तमम् ।

विस्मयोत्फुल्लनयनः प्रणिपत्येदमब्रवीत् ।। ३९।।

He roamed here and there, but could not see the end of the Belly. Then coming out, he again saw Purusottama (the Supreme Being) present with Me in the same manner as He was seen before. With his eyes wide open with wonder, he prostrated and spoke thus : [38-39].

॥ मार्कण्डेय उवाच ॥

भगवन्देवदेवेश किमद्भुतमिदं प्रभो ।

महाप्रलयसंरोधे सृष्टिरत्र विभाव्यते ।।४०।।

Markandeya said: O Lord, Master of the chiefs of gods ! What is this wonder, O Lord, that here Creation appears in complete defiance of the Great Dissolution ? [40]

त्वन्माया दुरवच्छेद्या कथं वै ज्ञायते मया ॥। ४१॥

Thy Divine Illusion is very difficult to be cut off, how can it at all be understood by me ? [41]

।। श्रीभगवानुवाच ॥

मुने क्षेत्रमिदं चित्रं शाश्वतं मे विभावय ।

न सृष्टिप्रलयावत्र विद्येते न च संसृतिः ।।४२।।

सदैकरूपं पुरुषोत्तमाख्यं मुक्तिप्रदं मामिह संप्रबुध्य ।

अत्र प्रविष्टो न पुनः प्रयाति गर्भस्थितिं सान्द्रसुखस्वरूपः ।।४३।।

The Blessed Lord said: "O Sage, know that this wonderful abode of Mine is eternal. Creation and Dissolution do not exist here; there is also no transmigration. It has always the same form with the name 'Purusottama'. Being aware that I grant Liberation here, one who enters this place does not have to stay in the womb again: he becomes the embodiment of intense happiness." [42-43]

इत्याज्ञप्तो भगवता मार्कण्डेयो महामुनिः ।

अत्र वासं करिष्यामीत्यन्यतीर्थपराङ्मुखः ||

प्रहृष्टवदनः प्राह प्रणिपत्य जगद्गुरुम् ।।४४।।

Thus instructed by the Lord, the great Sage Markandeya turned away his interest from all other places of pilgrimage and resolved, "I shall dwell here." His face became cheerful. Prostrating, and full of devotion and faith, he thus spoke to Lord Visṇu, the Master of the world. [44]

॥ मार्कण्डेय उवाच ॥

अनुगृहणीष्व भगवन्क्षेत्रेऽस्मिन्पुरुषोत्तमे ।

यथास्थितो मृत्युवशं न व्रजे पुरुषोत्तम ।।४५ ।।

Markandeya said: O Lord, O Supreme Being, grant me that remaining in this sacred place Purusottama, I do not come under the clutches of Death. [45]

॥ श्रीभगवानुवाच ॥

अत्र स्थितिं मे विप्रर्षे क्षेत्रे मोक्षप्रसाधके ।।४६ ।।

करिष्यामि न सन्देहो यावदाभूतसंप्लवम् ।

प्रलयावसाने तीर्थं ते रचयिष्यामि शाश्वतम् ।।४७।।

यत्तीरे तप आस्थाय मद्वितीयतनुं शिवम् ।

आराध्य मदनुकोशान्मृत्युं जेष्यसि निश्चितम् ।।४८।।

The Blessed Lord said: O Brahmin Sage, in this My sacred place which brings about Liberation, I shall arrange for your stay till Dissolution of the Universe, there is no doubt about this. At the end of Dissolution I shall create an eternal holy place for you. Practising austerity on its bank and propitiating Lord Siva who is My second self, you will surely conquer death by My Grace. [46-48]

॥ जैमिनिरुवाच ॥

एवं पुरा दत्तवरो मार्कण्डेयो महामुनिः ।

न्यग्रोधवायव्यकोणे खातं चक्रेण वै हरेः ।। ४९ ।।

पावनं गर्तमास्थाय पूजयित्वा महेश्वरम् ।

महता तपसा विप्रो जितवान्मृत्युमञ्जसा ।। ५० ।।

Jaimini said: In this way formerly the great Sage Markandeya was granted the boon. A pit was dug by the discus of Lord Visnu in the north-west corner of the Banyan tree. Remaining in that holy pit and worshipping Lord Siva, through that austerity the Sage quickly conquered death. [49-50]

मुनेस्तस्यैव नाम्नायं प्रख्यातो गर्त उत्तमः ।

यत्र स्नात्वा शिवं दृष्ट्वा वाजिमेधफलं लभेत् ॥५१॥

By the name of that Sage only this excellent pit (Markandeya tank) is well-known. After taking bath there and seeing Lord Siva one gets the benefit of a horse-sacrifice. [51]

॥ श्रीरुवाच ।।

पञ्चक्रोशमिदं क्षेत्रं समुद्रान्तर्व्यवस्थितम् ।

द्विक्रोशं तीर्थराजस्य तटभूमौ सुनिर्मलम् ॥५२॥

सुवर्णवालुकाकीर्णं नीलपर्वतशोभितम् ।५३.१ ।

Goddess Laksmi said: This sacred place of five krosas (ten miles) is situated with the Sea as its boundary. Of that two krosas (four miles) are on the shore of the Sea which is the best of holy bathing places. This

portion is very clean, is covered with golden sand and looks beautiful with the Nila (Blue) Mountain. [52-53.1]

योऽसौ विश्वेश्वरो देवः साक्षान्नारायणात्मकः ।।५३.२।।

संयम्य विषयग्रामं समुद्रतटमास्थितः ।

उपासितुं जगन्नाथं चतुःषष्टितमः प्रभुः ।।५४।।

यमेश्वर इति ख्यातो यमसंयमनाशनः ।

यं दृष्ट्वा पूजयित्वा तु कोटिलिङ्गफलं लभेत् ।।५५।।

Lord Visvesvara (Siva) who is the Form of Lord Visṇu Himself, is present there on the shore of the Sea, controlling the multitude of sense-objects, in order to worship Lord Jagannatha. This sixty-fourth manifestation of Lord Siva is known as Lord Yamesvara who removes the control of Lord Yama. By seeing and worshipping Him one gets the result of worshipping a crore of Siva Lingas (Symbol of Lord Siva). [53.2-55]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनि-ऋषिसंवादे)

मार्कण्डेयचरितवर्णनं नाम तृतीयोऽध्यायः ।। ३ ।।

Thus ends the Third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled “Narration of the Story of Sage Markandeya".

चतुर्थोऽध्यायः

Fourth Chapter

Description of the Sacred Place

॥ श्रीरुवाच ॥

सीमाप्रतीची क्षेत्रस्य शङ्खाकारस्य मूर्द्धनि ।

सर्वकामप्रदो देवः स आस्ते वृषभध्वजः ।।१।।

Goddess Sri (Laksmi) said: This sacred place has the shape of a conch. In its head region, is the western border. There Lord Vṛṣabhadhwaja'[1] who fulfils all desires is present. [1]

शङ्खाग्रे नीलकण्ठः स्यादेतत्क्रोशः सुदुर्लभः ।

परमं पावनं क्षेत्रं साक्षान्नारायणस्य वै ॥२॥

At the tip of the Conch is Lord Nilakantha[2]. This stretch of one krosa (two miles) is very difficult to be attained: it is the supremely holy sacred Abode of Lord Narayaṇa (Visnu) Himself. [2]

सिन्धुराजस्य सलिलाद्यावन्मूलं वटस्य वै ।

शङ्खस्योदरभागस्तु समुद्रोदकसंप्लुतः ||३||

यत्संपर्कात्समुद्रोऽत्र तीर्थराजत्वमागतः ।४.१ ।

The region from the water of the Sea up to the root of the Kalpa Banyan Tree is the abdomen portion of the Conch, which is washed by water of the Sea. By contact with it, the Sea here has become the best of holy bathing places. [3-4.1]

1. Siva
2. Another name of Lord Siva

यथायं भगवान्मुक्तिप्रदो दृष्टिपथं गतः ।।४.२ ।।

तथेदं मरणात्क्षेत्रं सिन्धुः स्नानाद्विमुक्तिदः । ५.१ ।

Just as this Lord bestows Liberation upon one when He is seen, similarly this sacred place does this in the event of death within it, and the Sea grants Liberation upon one taking bath in it. [4.2-5.1]

चिच्छेद ब्रह्मणः पूर्वं रुद्रः क्रोधात्तु पञ्चमम् ।।५.२ ।।

तच्छिरो दुस्त्यजं गृह्णन्ब्रह्माण्डं परिबभ्रमे ।

अत्रागतो यदा ब्रह्मकपालं परिमुक्तवान् ।।६।।

Formerly, Lord Siva out of anger had severed the fifth head of Lord Brahma. It was difficult for Lord Siva to get rid of that head; He carried it and wandered about in the entire universe. Only when He came here, was He able to free Himself from Lord Brahma's head (Kapala). [5.2-6]

कपालमोचनं लिङ्गं द्वितीयावर्तसंस्थितम् ।

कपालमोचनं पश्येत्पूजयेत्प्रणमेच्च यः ।।७।।

ब्रह्महत्यादिपापानां कञ्चकं विजहात्यसौ ।

तस्य दक्षिणपार्श्वे तु मरणं भवमोचनम् ।।८।।

Kapalamocana Linga3 is located in the second convolution of the Conch. One who sees, worships and bows down to Lord Kapalamocana, sheds the slough of sins like killing a Brahmin, etc. And death on His southern side brings about Liberation from transmigration. [7-8]

[1] तृतीयावर्तगामाद्यां शक्तिं मे विमलाह्वयाम् ।

जानीहि धर्मराज त्वं भुक्तिमुक्तिफलप्रदाम् ।।९।।

3. Lord Siva's name here as He was freed from Lord Brahma's head

O Yama, know that in the third convolution My Primordial Power with the name Vimala is present, who grants the benefits of prosperity and Liberation. [9]

य इमां पूजयेद्भक्त्या प्रणमेत्कीर्तयेत्तु वा ।

सर्वान्कामानवाप्नोति मुक्तिं चान्ते च विन्दति ।।१०।।

He who worships Her with devotion, bows down to Her or speaks about Her glories, gets fulfilment of all his desires and attains Liberatioin in the end. [10]

नाभिदेशे स्थितं ह्येतत्रयं कुण्डं वटो विभुः ।

कपालमोचनाद्यावदर्द्धाशिनी प्रतिष्ठिता ।।११।।

मध्यं शङ्खस्य जानीयात्सुगुप्तं चक्रपाणिना ।१२.१।

In the navel region (of the Conch) these three the Tank, the Banyan tree and the all-powerful Lord - are situated. The region from Kapalamocana up to the point where Goddess Ardhasini is established should be known as the middle of the Conch, which is fully protected by the Discus-handed Lord Visnu. [11-12.1]

अर्द्धमश्नाति सलिलं महाप्रलयवर्द्धितम् ।।१२.२।।

सृष्ट्यादौ धर्मराजेयं शक्तिर्मेऽर्द्धाशिनी स्मृता ।

तां दृष्ट्वा प्रणमेद्यस्तु भोगान्सोऽश्नाति शाश्वतान् ।।१३।।

O Dharmaraja (Yama), this Power of Mine known as Ardhasini at the beginning of Creation swallows half of the water increased due to the great Dissolution. One who sees Her and bows down enjoys eternal pleasures. [12.2-13]

सिन्धुराजस्य सलिलाद्यावन्मूलं वटस्य वै ।

कीटपक्षिमनुष्याणां मरणान्मुक्तिदो मतः ।।१४।।

The region from the water of the great Sea up to the root of the Banyan tree is considered to be bestowing Liberation on insects, birds and humans in the event of death here. [14]

अन्तर्वेदी त्वियं पुण्या वाञ्छ्यते त्रिदशैरपि ।

यत्र स्थितान्हि पश्यन्ति सर्वांश्चक्राब्जधारिणः ।। १५ ।।

This interior sacrificial ground is holy and is longed for even by the gods; and they look upon all those living here as the forms of the Lord who is holding the Discus and Lotus (Visnu). [15].

पृथिव्यां यानि तीर्थानि गगने च त्रिविष्टपे ।

सार्द्धत्रिकोटिसंख्यानि स्वर्गमोक्षप्रदानि वै ।।१६।।

तेषामयं तीर्थराजः कीर्तितः पुरुषोत्तमः ।

सर्वेषां मुक्तिक्षेत्राणामिदं सायुज्यदं मतम् ।।१७।।

This Purusottama is spoken of as the best of all the holy places that are there on the earth, in the region of the sky and in heaven, numbering three and half crores which grant heaven and Liberation. Of the sacred places granting Liberation, this is regarded as conferring Liberation in the form of union with the Lord. [16-17]

अत्र स्थिता न शोचन्ति जराजन्ममृतिष्वपि ।

कुण्डं ह्येतद्रोहिणाख्यं कारणाख्यजलेन वै ।।१८।।

संभृतं तिष्ठते नित्यं स्पर्शनाद्बन्धमुक्तिदम् । १९.१ ।

Those who stay here do not grieve even on account of old age, birth or death. This Tank called Rohina which always remains full with the primeval Causal water, grants release from bondage by mere touch. [18-19.1]

अत्र प्रतिष्ठितं वारि प्रलये यत्प्रवर्द्धते ।।१९.२।।

अत्रैव लीयते पश्चात्तस्माद्रोहिणसंज्ञितम् । २०.१।

The water contained here increases at the time of Dissolution and afterwards is again absorbed into this itself; hence it is known by the name Rohina. [19.2-20.1]

तस्मात्ते माऽत्र चिन्तास्तु स्वाधिकारविपर्यये ।।२०.२।।

मोक्षाधिकारिणामत्र नेश्वरस्त्वं परेतराट् । २१.१ ।

Therefore, you should not have worry over the loss of your power in this place. The beings of this place are entitled to Liberation: you cannot be their Lord, though you are the Ruler of the departed ones. [20.2-21.1]

धर्मराजं समादिश्य लक्ष्मीरेवं पुरः स्थितम् ।।२१.२।।

ब्रह्माणमाह जगतामम्बा सप्रश्रया गिरा ।

पितामह जगन्नाथ विदितं सर्वमेव यत् ।। २२॥

मोक्षदं सर्वजन्तूनामेतत्क्षेत्रं समादिश ।

कामाख्यं क्षेत्रपालं च विमलाञ्च तथास्थिताम् ।।२३।।

(Jaimini said:) Having thus advised Lord Yama, Goddess Laksmi, the Mother of the worlds, spoke in a respectful voice to Lord Brahma who was present in front: "O Grandsire, O Master of the World! Declare all that has become known about this sacred place as the bestower of Liberation for all beings, about the Lord named Kama[4] and Lord Kṣetrapalas, and about Goddess Vimala who is present likewise. [21.2-23]

4. Siva

5. Siva

साक्षाद्ब्रह्मस्वरूपोऽसौ नृसिंहो दक्षिणे विभोः ।

हिरण्यकशिपोर्वक्षो विदायीयं प्रभोज्वलः ||२४||

This Lord Nrsimha who is to the south of the all- powerful Lord is in reality the form of Brahman Itself. After tearing asunder the chest of the demon Hiranyakasipu, He is blazing with radiance. [24]

दर्शनादस्य नश्यन्ति पातकानि न संशयः ।

भुक्तेर्मुक्तेश्च योग्यः स्यान्नात्र कार्या विचारणा ।। २५ ।।

Undoubtedly, by a look at Him all sins are destroyed. Also, one becomes entitled to prosperity and Liberation: there should not be doubt regarding this. [25]

अस्याग्रे संत्यजन्प्राणान्ब्रह्मसायुज्यमाप्नुयात् ।

यत्किञ्चित्कुरुते कर्म कोटिकोटिगुणं भवेत् ।।२६।।

In front of Him, giving up life one will attain union with Brahman, and whatever action one does, that becomes multiplied crores of times. [26]

छायैषा कल्पवृक्षस्य नृसिंहार्केण भासिता ।

तस्यां नश्यत्यविद्या हि ज्ञानतोऽज्ञानतो मृतौ ।।२७।।

This shade of the Kalpa Banyan tree is illumined by the sun-like Lord Nrsimha. In the event of having death within it with knowledge or without knowledge, one's ignorance is surely destroyed." [27]

वेदान्तेषु प्रसिद्धैस्तैर्विज्ञानैः श्रवणादिभिः ।

मूढानां दुर्लभैर्विप्रा विनाप्यत्र विमोचनम् ।।२८।।

(Jaimini said:) "The wisdom which is attained under Vedanta through hearing, etc. is difficult for the dull

6. Man-lion

persons to acquire. But, O Sages, in this place, even without it there is Liberation." [28]

अविमुक्ते मुमुक्षोस्तु कर्णमूले महेश्वरः ।

दिशति ब्रह्मसंज्ञानं बोधोपायं कृपानिधिः ।। २९ ।।

(Goddess Laksmi continued:) In Varanasi, to one who has the desire for Liberation Lord Mahesvara (Siva) who is an ocean of compassion, imparts in his ear the right knowledge about Brahman which is the means for attaining Enlightenment. [29]

तेन बुद्ध्या समभ्यस्य क्रमान्मोक्षमवाप्नुयात् ।

उपदेष्टुर्महिम्ना हि तस्य ज्ञानं न हीयते ||३०||

With that knowledge, through proper practice he gradually attains Liberation. Verily, by virtue of the power of the Preceptor (Lord Siva), his knowledge is not diminished. [30]

अत्र त्यज्यन्ति ये प्राणांस्तेषां तत्क्षण एव हि ।

सरूपा जायते मुक्तिः संशयो मास्तु ते यम ।।३१।।

But those who give up life here, O Yama, for them at that very moment there comes about Liberation with a form like that of the Lord; do not have any doubt regarding this. [31]

गतागतप्रसक्तानां कर्मिणां मूढचेतसाम् ।

वैवस्वत कदाचिन्नो विश्वासो ह्यत्र जायते ॥३२॥

O Vaivasvata (Yama), in case of those who are deeply attached to the process of dying and being reborn, are engaged in selfish action and have a deluded mind, faith in this sacred place never arises. [32]

उत्सृज्य वारि गाङ्गेयं स्वादु शीतं सुनिर्मलम् ।

पिपासुः पल्वलं याति तद्वत्ते मूढचेतसः ॥३३॥

भ्रमन्ति तीर्थान्यन्यानि त्यक्त्वैतत्क्षेत्रमुत्तमम् ।

पलाशामोदकैस्तृप्ता लभन्ते श्रमजं फलम् ॥३४॥

Through delusion, a thirsty person leaves the sweet, cool and pure water of the river Ganga, and goes to a pond; Likewise, those persons with deluded mind wander about to other places of pilgrimage leaving this best sacred place. They are like those who are satisfied with the sweetmeat made of the flower of the flame-tree: they get only toil as their reward. [33-34]

स्नानादब्धिर्ईशा देवश्छायया कल्पपादपः ।

यत्र कुत्रापि च क्षेत्रं मरणान्मुक्तिदं नृणाम् ॥३५॥

The Sea grants Liberation through bath, the Lord by a look at Him, and the Kalpa tree through its shade, but this sacred place grants Liberation in the event of death anywhere whatsoever within it. [35]

यो यत्र विषये भक्त्या विश्वासं कुरुते नरः ।

स तु तेनैव मुच्येत नेदृशं तीर्थमस्ति वै ॥ ३६॥

Here, in whatever thing a person has faith with devotion, by that itself he is surely liberated: there is indeed no holy place like this. [36]

एतत्यक्त्वान्यतीर्थे वै विदधाति रुचिं तु यः ।

नूनं स मायया विष्णोर्वञ्चितो लोभलालसः ॥ ३७॥

He who leaving this sacred place develops liking for some other place of pilgrimage, has surely been deceived by the Divine Illusion of Lord Viṣṇu, as he is totally given up to greed. [37]

उपदेशेन बहुना न प्रयोजनमस्ति ते ।

प्रत्यक्षो ह्यनुभूतोऽयं करटो विष्णुरूपधृक् ।। ३८ ।।

There is no necessity to give you much instruction: this crow getting the form of Lord Visnu has been directly noticed by you. [38]

अन्तर्वेदीरक्षणार्थं शक्तयोऽष्टौ प्रकीर्तिताः ।

उग्रेण तपसा पूर्वमहं रुद्रेण भाविता ।। ३९।।

पत्न्यर्थं सा मया सृष्टा गौरी तस्याथ भाविनी ।

सर्वसौन्दर्यवसतिर्वपुषो मे विनिर्गता ॥४०॥

Eight Saktis[7] are well-known to be there for the protection of the Interior (sacrificial) Altar. Being propitiated formerly by Lord Rudra (Siva) through terrible austerities, I created the handsome Goddess Gauri, the abode of all beauty, drawn from My own Body, to be His Consort. [39-40]

तदादिष्टा मया भद्रे वचनं मे प्रियं कुरु ।

अन्तर्वेदीं रक्ष मम परितस्त्वं स्वमूर्तिभिः ।।४१।।

Then I advised Her: "O Blessed One! Do My bidding which is dear to Me. Protect on all sides My Interior sacrificial Altar through your manifestations."[41]

सा तु तिष्ठति मत्प्रीत्या अष्टधा दिक्षु संस्थिता ।

मङ्गला वटमूले तु पश्चिमे विमला तथा ।। ४२ ।।

She thus stays becoming eight-fold, in the different directions, for the sake of My pleasure. Goddess Mangala is at the root of the Banyan tree, and Goddess Vimala is likewise in the west. [42]

शङ्खस्य पृष्ठभागे तु संस्थिता सर्वमङ्गला ।

अर्द्धांशिनी तथा लम्बा कुबेरदिशि संस्थिता ।।४३।।

At the rear side of the Conch, Goddess Sarvamangala is stationed. Goddesses Ardhasini and Lamba are in the northern direction. [43]

कालरात्रिर्दक्षिणस्यां पूर्वस्यां तु मरीचिका ।

कालरात्र्यास्तथा पश्चाच्चण्डरूपा व्यवस्थिता ।। ४४ ।।

Goddess Kalaratri is in the south, and Goddess Maricika in the east. And behind Goddess Kalaratri, Goddess Chandarupa is present. [44]

एताभिरुग्ररूपाभिः शक्तिभिः परिरक्षितम् ।

अल्पपुण्यस्य पुंसो हि स्थानमेतत्सुदुर्लभम् ।।४५।।

Well-guarded by these Powers having terrible forms, this area is very difficult to be reached by a man of only a little merit. [45]

एतासामष्टशक्तीनां दर्शनात्कीर्तनात्तथा ।

नश्यन्ति सर्वपापानि हयमेधफलं लभेत् ।।४६।।

By a look at these eight Powers and speaking about them, all sins are destroyed and one gets the fruit of a horse-sacrifice. [46]

रुद्राण्याश्चाष्टधा भेदं दृष्ट्वा रुद्रोऽपि शङ्करः ।

आत्मानमष्टधा भित्त्वा उपास्ते परमेश्वरम् ।।४७।।

Seeing the eight-fold division of Goddess Rudrani[8], Lord Rudra (the Terrible) who is Lord Sankara (Siva), also divided Himself eight-fold and stays in close proximity of the Supreme Lord. [47]

आराध्य तपसा विष्णुं प्रार्थयद्वरमुत्तमम् ।

यत्र त्वं देव तत्राहं वसेयं हि यथासुखम् ।।४८।।

After worshipping Lord Visṇu through austerities, He prayed for the most excellent boon: "Wherever Thou art, O Lord, I shall surely remain there happily. [48]

त्वामृते कमलाकान्त नान्यन्निर्वाणकारणम् ।

अन्तर्यामिन्प्रभो मे त्वं त्वां विना विग्रहः कुतः ।।४९।।

O Lord of Lakṣmi, there is no means of Liberation other than Thee. O Lord, Thou art My Indweller, how can I have any form without Thee ? [49]

मूढा ये त्वां न जानन्ति हृष्यन्ति विषयेऽशुचौ ।

निर्मलाम्बरसंकाशं त्वामहं शरणं गतः ।।५०॥

The deluded ones who do not know Thee rejoice in the impure sense-objects. I have taken refuge in Thee who art like the clear sky." [50]

।। जैमिनिरुवाच ॥

भगवानपि रुद्रं तं क्षेत्रपालं तथा विभुः ।

स्थापयामास परितः स्वयं मध्ये व्यवस्थितः ।।५१ ।।

Jaimini said: The Omnipresent Lord also accordingly positioned Lord Siva all around as the Protector of the sacred place, Himself staying at the centre. [51]

कपालमोचनं नाम क्षेत्रपालं यमेश्वरम् ।

मार्कण्डेयं तथेशानं बिल्वेशं नीलकण्ठकम् ।।५२।।

वटमूले वटेशं च लिङ्गान्यष्टौ महेशितुः ।

यानि दृष्ट्वा तथा स्पृष्ट्वा पूजयित्वा विमुच्यते ।।५३।।

The eight Lingas of the Great Lord Siva are named Kapalamocana, Kama, Ksetrapala, Yamesvara, Markandesvara, Vilvesvara, Nilakantha, and Vatesa present at the root of the Banyan tree. By seeing, touching and worshipping them, one is liberated. [52-53]

अत्र क्षेत्रे मृता ये च न तेषां तु प्रभुर्यमः ।

यदर्थमागतस्त्वं हि तदन्यत्र प्रसाधय ।।५४।।

(Goddess Laksmi said:) Yama, then, is not the Master of those who die in this sacred spot. Therefore, O Yama, the purpose for which indeed you have come here you should seek to achieve elsewhere. [54]

तथाप्यसौ जगन्नाथो भक्तायात्मसमर्पकः ।

यमेन तोषितो भक्त्या प्रपन्नार्तिहरः प्रभुः ।।५५।।

सुदर्शनेन चक्रेण मायां च व्यवधास्यति ।

अत्याज्येऽस्मिन्क्षेत्रवरे स्वर्णवालुकया वृते ।।५६।।

तं यमं वञ्चयित्वा तु प्रस्थापय्य यमालयम् ।५७.१।

Nevertheless, this Lord Jagannatha who gives Himself up to the devotee and destroys the sufferings of those who take refuge in Him, has been pleased by Yama through devotion. Since He cannot leave this excellent sacred place, He will be covered with golden sand; and then He will keep out Maya through the Sudarsana discus", avoiding Yama also by sending him away to Yama's own dwelling place. [55-57.1]

साधु मत्वा ततः प्राह ब्रह्माणं पुरतः स्थितम् ।।५७.२।।

(Jaimini said:) Then, deeming it appropriate, She spoke to Lord Brahma who was there in front. [57.2]

9. Discus of Lord Visnu

॥ श्रीरुवाच॥

इन्द्रद्युम्नो नाम राजा युगे सत्ये भविष्यति ।

वैष्णवः सर्वयज्ञानामाहती शास्त्रकोविदः ।। ५८ ।।

Goddess Sri (Laksmi) said: In the Satya Age 10 there will be a King named Indradyumna. He will be a devotee of Lord Viṣṇu. He will be learned in the scriptures, and will perform all kinds of sacrifices. [58]

अत्रागत्य महाभक्तिं करिष्यति नृपोत्तमः ।

भगवत्प्रीतये येन वाजिमेधसहस्रकम् ।।५९।।

करिष्यति प्रजानाथ तदनुग्रहकारणात् ।

एकदारुसमुत्पन्नश्चतुधी संभविष्यति ।। ६० ।।

Coming here, that excellent King will practise great devotion, because of which for pleasing the Lord he will perform a thousand horse-sacrifices. O Brahma, on account of compassion for him, the Lord manifesting as one piece of wood will become fourfold. [59-60]

दारवप्रतिमानानि विश्वकर्मा घटिष्यति ।

प्रतिष्ठापयिता त्वं हि इन्द्रद्युम्नप्रसादितः ।। ६१ । ।

अस्माकं सदृशानां च प्रतिमानां पितामह ।

तद्रूपका प्रतिष्ठा हि घटना च भविष्यति ।। ६२॥

Visvakarma (the celestial architect) will carve out the wooden images. O Grandsire, being propitiated by Indradyumna, Thou only wilt install the Images which will have our likeness. The carving and installation will also take place in those very forms. [61-62]

इति श्रुत्वा श्रियो वाक्यं चतुर्वक्त्रो यमश्च सः ।

स्वं स्वं पुरं जग्मतुस्तौ मुदा परमया युतौ ।।६३।।

10. There are four Ages:- Satya, Treta, Dwapara and Kali

(Jaimini said:) Thus having heard the words of Goddess Laksmi, Lord Brahma and Lord Yama both went to their own respective abodes with supreme delight. [63]

क्षेत्रस्य महिमानं तं संस्मृत्य च मुहुर्मुहुः ।

विस्मयेन च हर्षेण रोमाञ्चाञ्चितविग्रहौ ।।६४।।

Remembering again and again that glory of the sacred place, due to their astonishment and joy the hair on their bodies bristled with thrill of rapture. [64]

सांप्रतं मुनयस्तस्मिन्निन्द्रद्युम्नप्रसादितः ।

शङ्खचक्रधरः श्रीमान्नीलजीमूतसंनिभः ।। ६५ ।।

नीलाचलगुहान्तःस्थो बिभ्रद्दारुमयं वपुः ।

आस्ते लोकोपकाराय बलेन च सुभद्रया ॥६६॥

सुदर्शनेन चक्रेण दारुणा निर्मितेन च ।

सहितः प्रणतार्तीनां नाशनः करुणार्णवः ।।६७ ।।

यं दृष्ट्वा पापबन्धेन सुदृढेन विमुच्यते ।६८.१ ।

O Sages, propitiated by Indradyumna, the glorious Lord holding the conch and discus, and looking like a blue cloud, stays there at present inside the cave of Nilachala taking a Wooden Body, for the welfare of the world, along with Lord Balabhadra, Goddess Subhadra and Sudarsana Discus, also made of wood. He destroys the sufferings of those who submit to Him, and is the Ocean of compassion. By seeing Him one is freed even from the very firm bondage of sin. [65-68.1]

सुकर्मोघपरीपाको युगपत्समुपस्थितः ।।६८.२।।

पश्यतां भो मुनिश्रेष्ठास्तापत्रयसुधानिधिम् ।६९.१ ।

The Lord is the Ocean of nectar for the three afflictions1. O best Sages, those who see Him, in their

11. Adhibhautika, Adhidaivika and adhyatmika

case the result of the multitude of their good deeds has arrived together, all at once. [68.2-69.1]

बहवो ह्यवतारा हि विष्णोर्दिव्याश्च मानुषाः ।।६९.२।।

अत्यद्भुतानि कर्माणि माहात्म्यं चापि वर्णितम् ।

पारिचित्यान्मनुष्यास्तु न मन्यन्ते सुरा अपि ।।७० ।।

There have been indeed many incarnations of Lord Visnu, celestial as well as human. His extremely wonderful deeds and celestial glories too have been described. Human beings, and even gods cannot think of having full acquaintance with all these. [69.2-70]

देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम् ।

तिरश्चामपि भो विप्रास्तस्मिन्दारुमये हरौ ।।७१।।

सर्वात्मभूते वसति चित्तं सर्वसुखावहे । ७२.१ ।

But, O Sages, the mind of gods, demons, humans, Gandharvas, serpents, Ogres, and even the lower species, ever dwells on that Lord Visnu in the Wooden Form who is the Self of all and who brings happiness to all. [71-72.1]

उपजीवन्त्यस्य सुखं यस्यानन्यस्वरूपिणः ।।७२.२।।

ब्रह्मणः श्रुतिवागाहेत्येतदत्रानुभूयते ।

द्यति संसारदुःखानि ददाति सुखमव्ययम् ।।७३।।

तस्माद्दारुमयं ब्रह्म वेदान्तेषु प्रगीयते । ७४.१ ।

They subsist on His bliss, and they are not anything other than the forms of that Brahman; this statement of the Vedas is verily experienced here. He destroys the pains of the world and grants undecaying happiness. Hence the Wooden Form of Brahman has been extolled in the Upanisads. [72.2-74.1].

न हि काष्ठमयी मोक्षं ददाति प्रतिमा क्वचित् ।।७४.२।।

A mere wooden image indeed does not give Liberation anywhere whatsoever. [74.2]

कृतेनाकृतता विप्राः कदाचिन्नोपलभ्यते ।

अकृतो ह्यपवर्गस्तु कृताद्वा दारुणः कथम् ।।७५।।

O Sages, the Eternal State is never attained through the non-eternal. Liberation being eternal, how can it indeed be had from wood which is non-eternal ? [75]

अधिष्ठानं विना ब्राह्मयमैश्वर्यं नोपलभ्यते ।

रहस्यमेतत्परमं विष्णोः स्थानमनुत्तमम् ।।७६॥

The Brahmic Divine State can never be attained without a proper basis. The supreme secret is that this is the unparalleled Abode of Lord Visnu. [76]

अलौकिकी सा प्रतिमा लौकिकीति प्रकाशिता ।

कुत्र श्रुता वा दृष्टा वा प्रतिमा व्याहरेदिति ।।७७।।

इन्द्रद्युम्नाय स वरं तदा दारुवपुर्ददौ । ७८.१।

That Image is supernatural but appears as earthly. Has it anywhere been heard or seen that an image speaks? Yet that Lord with Wooden Body had given boon to Indradyumna at that time. [77-78.1]

दीनानाथैकशरणं तरणं भववारिधेः ।।७८.२।।

चराचरसदावन्द्यचरणं तं परायणम् ।

नारायणं जगद्योनिं सृष्टिसंहृतिकारणम् ।।७९।।

मोक्षणं सर्वपापानां दारणं सकलापदाम् ।

विभूतीनां विसरणं वरणं सर्वयोगिनाम् ।। ८० ।।

भरणं सर्वजन्तूनां धरणं जगतामपि ।

भाषणं सर्वभाषाणां दूषणं सर्वदुष्कृताम् ।।८१ ॥

शोषणं सर्वपङ्कानां नीलाद्रिशरणं हरिम् ।

शरणं प्रयात मुनयो ह्यनन्यशरणं विभुम् ।।८२ ।।

He is the sole refuge of the distressed and the helpless, and is the boat for crossing the ocean of worldly existence. His Feet are always worshipped by all the moving and the non-moving beings. He is the final goal; He is Lord Narayaṇa, the Origin of the world, and the Cause of Creation and Dissolution. He frees from all sins and removes all calamities. He projects all divine glories and is sought by all Yogis. He sustains all living beings and is even the Support of all the worlds. He is the Speech of all speeches, and the Destroyer of all evil- doers. He dries up the mire of all sins. He is Lord Viṣṇu who has Niladri as His Abode. He is the sole refuge and the Omnipresent Lord; O Sages, seek refuge in Him. [78.2-82]

निश्चेष्टो दारुवर्ष्मापि दिव्यलीलाविलासकृत् ।

क्षमते स्वल्पभक्त्यापि सोऽपराधशतं नृणाम् ।।८३।।

Although He is inactive with the Wooden Form, yet He makes manifestation of His Divine Sport. Even by a little devotion He forgives hundreds of faults of human beings. [83]

अत्र वः कथयिष्यामि चरितं पापनाशनम् ।

लीलया दारुदेहस्य मुनयः परमात्मनः ।। ८४ ।।

O Sages, in this regard I shall tell you about a deed done by sport by the Supreme Being who has assumed the Wooden Form: it destroys all sins. [84]

कुरुक्षेत्रे समुद्भूतौ ब्राह्मणक्षत्रियावुभौ ।

सखायौ जग्मतुः प्रीत्या एकाहारविहारिणौ ।। ८५ ।।

There were a Brahmin and a Kṣatriya, both born in Kurukṣetra. They became friends, and ate and moved together with (mutual) affection. [85]

वृत्तच्युतौ निषिद्धानामाहर्तारौ विमोहितौ ।

अस्वाध्यायवषट्कारौ स्वधास्वाहाविवर्जितौ ॥८६॥

They had fallen from right conduct, were eating forbidden articles and were deluded. They were not studying the scriptures, nor performing sacrifices; and they had given up offering oblations to the deceased ancestors and gods. [86]

अपात्रभूतौ धर्मस्य महापातकदूषितौ ।

मधुभक्षौ पण्ययोषित्सहवासौ मदान्वितौ ।।८७।।

Being defiled by great sins, they had become unworthy of religious merit. They took to drinking wine and living with prostitutes and were possessed of strong passion for sensual pleasures. [87]

पारलौकिकचिन्ता तु तयोः स्वप्नेऽपि नागता ।

एवं प्रवर्तमानौ तावायुषोऽर्द्धं च निन्यतुः ।।८८ ।।

The thought of the next world had not come to them even in dream. Thus carrying on, they had spent half of their lifetime. [88]

एकदा भ्रममाणौ तौ यज्ञवाटमगच्छताम् ।

श्रुण्वन्तौ दूरतः स्तोत्रं शास्त्रशब्दं मनोहरम् ।।८९।।

One day, while wandering, they went to a place enclosed for a sacrificial rite, hearing from a distance attractive hymns and scriptural words. [89]

दृष्ट्वा तास्ताः क्रियाः सर्वाः श्रुतिसंचोदिता द्विजाः ।

तौ तदा चक्रतुः श्रद्धां धर्मे वर्त्मन्यधार्मिकौ ।।१०।।

O Sages, seeing all those various activities ordained by the Vedas, both of them, though unrighteous, then developed faith in the religious path. [90]

संस्मरन्तौ स्वजातिं तौ पुण्डरीकाम्बरीषकौ ।

निन्दन्तौ दुश्चरित्रं स्वं परस्परमभाषताम् ।। ९१ ।।

The two, Pundarika and Ambarisa, very well remembered their lineage, and condemning their own misconduct, spoke to each other: [91]

कथमावां तरिष्यावो दुष्कृतार्णवमुल्बणम् ।

इहैव जन्मन्यजरं बुद्धिपूर्वमुपार्जितम् ।।१२।।

"This powerful and undecaying ocean of evil deeds has been wilfully acquired by us in this very birth; how shall we cross it ? [92]

न तच्छास्त्रं हि जानाति यदावाभ्यां च दुष्कृतम् ।

सञ्चितं तस्य घोरस्य प्रायश्चित्तं सुदुर्लभम् ।।९३।।

The kind of sins accumulated by both of us are not known to the scriptures and it is very difficult to have expiation of these terrible sins. [93]

तथापि ब्राह्मणानेतान्ब्रह्मिष्ठान्वै सदोगतान् ।

प्रणिपातप्रपन्नान्वै पृच्छावोऽत्र च निष्कृतिम् ।।९४।।

Even then, here let us ask these priests who are present in the sacrificial assembly and are the highest Brahmins, by taking refuge in them through prostration, about the way of becoming free from it." [94]

इति निश्चित्य तौ विप्रानभिवाद्याभ्यपृच्छताम् ।

यथावत्कल्मषं स्वं स्वं विज्ञाप्य च मुहुर्मुहुः ।। ९५ ।।

Having so decided, they reverentially saluted and asked the Brahmins, apprising them properly again and again of their own sins. [95]

ते तयोर्वचनं श्रुत्वा मीलिताक्षा द्विजोत्तमाः ।

नाब्रुवन्किंस्विदन्योन्यं वीक्षन्तो विस्मिताननाः ।। ९६ ।।

On hearing their words, those excellent Brahmins closed their eyes. They did not speak anything whatsoever and simply looked at one another with astonished faces. [96]

अहो सुघोरकर्माणि संचितानि दुरात्मनोः ।

येषु शास्त्रं पदं दातुं प्रायश्चित्ताय न ह्यलम् ।।९७।।

शक्नुमो न वयं तस्मादनयोर्निष्कृताविति । ९८.१ ।

They thought: “Alas ! These two evil-natured men have accumulated very terrible deeds for which the scriptures are not at all capable of stepping in for suggesting the means for their expiation. Hence we are not able to say anything about the way they can become free." [97- 98.1]

तेषां मध्ये सदोमुख्यः कश्चिद्वैष्णवपुंगवः ।। ९८.२।।

भगवद्भक्तिमाहात्म्यक्षपिताशेषकल्मषः ।

तावुवाच विहस्येदं वाक्यं वाक्यविदां वरः ।। ९९ ।।

In their midst there was an eminent devotee of Lord Visṇu, who was the chief of the sacrificial assembly. All his sins had been destroyed by the power of devotion to the Lord. He was the best among persons well-versed in speech. Smilingly, he spoke to both of them these words: [98.2-99].

।। वैष्णव उवाच ॥

भो द्विज क्षत्रदायाद पापराशेः सुदारुणात् ।

मुक्तिं चेद्वांछतस्तूर्णं गच्छतं पुरुषोत्तमम् ।। १०० ।।

क्षेत्रोत्तमं दारुमयो यत्रास्ते पुरुषोत्तमः ।

इन्द्रद्युम्नस्य राजर्षेर्भक्त्यानुग्रहकृद्विभुः ।। १०१ ।

The devotee of Lord Visnu said: O Brahmin, and O descendant of Ksatriyas! If you wish to be free from the mass of your sins which is very terrible, both of you go quickly to Purusottama. That is the best sacred

place, where the all- powerful Lord Purusottama (the Supreme Being) dwells in Wooden Form having done favour to the royal sage Indradyumna because of his devotion. [100-101]

तमाराध्य जगन्नाथं शंखचक्रगदाधरम् ।

पापक्षयं वा मुक्तिं वा स्वेच्छया प्राप्स्यथ ध्रुवम् ।। १०२।।

By worshipping that Lord Jagannatha who holds the conch, discus and mace, you will definitely at will have your sins destroyed and also have Liberation. [102]

घोरदुष्कृततूलौघदावाग्निसदृशस्तु सः ।

तपसैतत्क्षयं नेतुं न शक्यं जन्मकोटिभिः ।। १०३।।

युगपत्संक्षयं याति यं दृष्ट्वा सर्वकिल्बिषम् ।

तन्मा विलम्बं कुरुतं प्रयातं तत्र सत्वरम् ।। १०४।।

He is like the forest fire for the heap of the cotton of terrible sins. It is not possible to destroy these by austerity even in crores of births, but just by seeing Him all the sins are completely destroyed at once. Hence do not make any delay and go there expeditiously. [103-104]

सुपुण्ये चोत्कले देशे दक्षिणार्णवतीरगे ।

नीलाद्रिशिखरावासं व्रजतं शरणं विभुम् ।। १०५ ।।

Take refuge in the Omnipotent Lord who dwells on the top of Niladri in the very holy country of Utkala[12], situated on the coast of the Sea on the south. [105]

सोऽभीष्टसिद्धिं वां देवः प्रदास्यति कृपानिधिः । १०६.१ ।

The Lord is the Ocean of compassion and He will grant fulfilment of wishes of both of you. [106.1]

इत्यादिष्टौ ततो विप्रक्षत्रियौ हर्षसंयुतौ ।। १०६.२ ।।

तेनैव वर्त्मना विप्राः प्रयातौ पुरुषोत्तमम् ।। १०७ ।।

(Jaimini said:) O Sages, being advised thus, the Brahmin and the Ksatriya were full of joy, and they then proceeded to Purusottama by that very way. [106.2-107]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

क्षेत्रपरिमाणादिवर्णनं नाम चतुर्थोऽध्यायः ।।४।।

Thus ends the Fourth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two pertaining to Lord Vishnu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Description of the Extent, etc. of the Sacred Place. "

पञ्चमोऽध्यायः

Fifth Chapter

Liberation of Pundarika and Ambariṣa

।। जैमिनिरुवाच ।।

निर्विण्णचेतसौ तौ तु त्यक्त्वा वेश्यादिसंगतिम् ।

ध्यायन्तौ मनसा विष्णुं शुद्धाहारव्रतावुभौ ।। १ ।।

कालेन कियता प्राप्तौ नीलाद्रिनिलयं हरेः ।२.१ ।

Jaimini said: Their minds were depressed; now they gave up the company of prostitutes, etc. They both vowed to take pure food, and were contemplating on Lord Visṇu in mind. After some time they both reached the Abode of Lord Visnu in Niladri. [1-2.1]

तीर्थराजजले स्नात्वा यथावद्विधिचोदितम् ।।२.२।।

प्रासाददद्वारि तिष्ठन्तौ साष्टाङ्गं प्रणिपत्य च ।

भगवन्तं निरीक्षन्तौ नापश्यतां तदा द्विजाः ।।३।।

They took bath appropriately as enjoined by rules in the waters of the Sea which is the best of holy bathing places, and remained at the entrance of the Temple. O Sages, after prostrating with their eight limbs touching the ground, they looked towards the Lord, but at that time they could not see Him. [2.2-3]

विवर्णवदनौ देवमदृष्ट्रा चिन्तयाऽऽकुलौ ।

आरभेते ह्यनशनं भगवद्दर्शनावधि ।।४।।

Because of not seeing the Lord their faces turned pale; they were full of anxiety and verily started fast until they would be able to see the Lord. [4]

कीर्तयन्तौ भगवतो नाम कल्मषनाशनम् ।

तृतीयस्यां त्रियामायां ज्योतिरेकमपश्यताम् ।।५।।

They were chanting the Name of the Lord which destroys sins. In the third night they saw a Light. [5]

त्रीण्यहानि पुनस्तौ च तदोपावसतां स्थिरौ ।

मध्ये सप्तमरात्रेस्तु भगवन्तमपश्यताम् ।।६।।

Thereafter also, remaining steady, they further continued with fasting for three more days. Then they could see the Lord in the middle of the seventh night. [6]

त्रिदशानां स्तुती: श्रुत्वा दिव्यज्ञानौ बभूवतुः ।

अपास्तपापनिर्मोकौ साक्षाद्देवमपश्यताम् ।।७।।

On hearing the hymns of the gods they acquired Divine Knowledge. With the slough of their sins cast off, they directly saw the Lord Himself. [7]

शङ्खचक्रगदापाणिं दिव्यालङ्कारभूषितम् ।

रत्नपादुकयोः पृष्ठे विन्यस्तचरणाम्बुजम् ।।८।।

The Lord was having the conch, discus and mace in His hands and was adorned with celestial ornaments. His lotus-like feet were placed on top of the sandals studded with gems. [8]

व्याकोशपुण्डरीकाक्षं प्रसन्नवदनं विभुम् ।

वामपार्श्वे स्थितां लक्ष्मीं वामेनालिङ्ग्य बाहुना ।।९।।

The Lord had eyes resembling fully blossomed lotuses and a smiling face. He held in embrace by His left arm Goddess Laksmi who was on His left side. [9]

नागवल्लीदलं बद्धमाददानं श्रिया हृतम् ।

रत्नवेत्रकराः काशित्काचिच्चामरपाणयः ।। १० ।।

गन्धतैलप्रदीपांस्तु रत्नवर्तिप्रदीपिकाः ।

काशिद्दधानाः स्वकरैर्यौवनाढ्याः सुभूषिताः ।। ११ ।।

He was receiving stuffed betel leaf offered by Goddess Laksmi. There were youthful and nicely adorned maidens: some were holding by hand the gem-set staff and some were having chowries in their hands. Some were holding with their hands lamps with fragrant oil and small gem-set wick-lamps. [10-11]

पश्चाद्रत्नमयं छत्रं बिभ्रती काचिदुज्ज्वला ।

धूपपात्रं मुखाभ्याशे कृष्णागुरुसुधूपितम् ।। १२ ।।

काचिद्दधाना प्रम्लोचां हसन्ती विग्रहश्रिया । १३.१ ।

Some beautiful maiden behind was holding the umbrella studded with gems. Someone mocking at the celestial nymph Pramloca, as it were, by the beauty of her body, was holding near the Lord's face a vessel of incense well perfumed with black aloe. [12-13.1]

लीलालकदृशा देवाननुगृह्णन्तमग्रतः ।।१३.२।।

बद्धांजलिपुटान्नम्रकन्धरान्स्तुवतः पृथक् ।

सिद्धान्मुनिगणान्दिव्यान्सनकादीन्स्मितेन च ।।१४।।

With sportingly curled eyes, He was showering kindness on the gods who were in front with folded hands and bent shoulders. With His smile He was blessing the perfected ones, the hosts of sages, and divine beings like Sanaka and others who were separately praying to Him through hymns. [13.2-14]

नारदादींश्च गन्धर्वान्दिव्यगानमनोहरान् ।

दत्तावधानं श्रवणे लीलयैवानुकम्पिनम् ।।१५।।

He was bestowing His compassion playfully on Narada and others, and on Gandharvas who were singing attractive divine songs, by giving attention to hearing them. [15]

प्रह्लादादीन्वैष्णवाग्र्यान्स्वरूपं ध्यायतोऽग्रतः ।

चित्ताकर्षणसंलीनान्विदधानं स्वविग्रहे ।।१६।।

He was placing on His own Body Prahlada' and others, the foremost of the devotees of Lord Visnu, who were in front meditating on His Form and were fully absorbed as their hearts were captivated. [16]

वक्षःस्थलप्रविलसत्कौस्तुभप्रतिबिम्बितैः ।

देवादिभिर्विश्वरूपमूर्तेः स्वस्याः प्रकाशकम् ।।१७।।

The gods and others were being reflected on the Kaustubha gem shining brightly in His chest-region, and thereby He was revealing His own Cosmic Form. [17]

उपर्युपरि दिव्यायाः पुष्पवृष्टेरधः स्थितम् ।

श्रीसन्निधानविगतश्रियमप्सरसां गणम् ।।१८।।

पश्यन्तं विविधं नित्यमङ्गहारमनोहरम् ।१९.१।

He was below the celestial shower of flowers being made continuously and was seeing the host of celestial nymphs whose beauty had faded in the presence of Goddess Laksmi, as also their incessant attractive gesticulations. [18-19.1]

1. Prahlada was the son of the demon Hiranyakasipu, because of whose devotion there took place the incarnation of Lord Viṣṇu as the Divine Man-lion for killing Hiranyakasipu

दिव्यलीलाविलासं तं दृष्ट्वा तौ द्विजबाहुजौ ।।१९.२।।

बभूवतुः क्षणात्सर्वविद्यानां पारगौ द्विजाः ।

त्रिः परिक्रम्य देवेशं कृतांजलिपुटावुभौ ।

साष्टांगपातप्रणती तुष्टुवाते मुदान्वितौ ॥२०॥

O Sages, seeing the Lord manifesting that Divine Sport, the Brahmin and the Ksatriya instantly became proficient in all branches of knowledge. Three times they both circumambulated the Lord of the gods, with palms joined in reverence. They bowed to the Lord, prostrating with their eight limbs touching the ground. And, filled with joy, they prayed. [19.2-20]

।। पुण्डरीक उवाच ॥

नमस्ते जगदाधार सर्गस्थित्यन्तकारण ।

नारायण नमस्तेऽस्तु परमात्मन्परायण ।। २१ ।।

Pundarika said: "Salutations to Thee, O Support of the world, O Cause of creation, continuance and dissolution. Salutations to Thee, O Lord Narayana, O Supreme Self, O Ultimate Refuge ! [21].

परमार्थस्त्वमेवैको भवाप्ययविवर्जितः ।

नित्यानन्दस्वरूपं त्वां विदन्ति ध्यानचक्षुषः ।।२२।।

Thou alone art the sole Supreme Truth, devoid of origin and end. Thy essential nature is eternal bliss, and only those who are endowed with the eye of meditation know Thee. [22]

चिन्मात्रं जगतामीशमधिष्ठानं परात्परम् ।

कथं नु मूढहृदयास्त्वां जानन्ति सुनिर्मलम् ।।२३।।

Thou art Pure Consciousness, the Lord of the Worlds, the Abode, Higher than the highest, and perfectly pure; how can those with a deluded mind know Thee ? [23]

कामार्थलिप्सासम्भ्रान्तचेतसोऽत्यन्तदुःखिनः ।

गतागतपथे श्रान्ताः सुखभाजः कदाचन ।।२४।।

Those whose minds are bewildered by the longing for pleasure and wealth are much afflicted, and are wearied in the path of birth and death: they can never get happiness. [24]

अनुकम्पय मां नाथ सुदीनं शरणागतम् ।

मूढं दुष्कृतकर्माणं पतितं भवसागरे ।। २५ ।।

Lord, I am deeply distressed and have come for refuge. I am foolish, have done evil deeds and have fallen in the ocean of worldly existence; have compassion on me! [25].

कोऽन्यस्त्वत्सदृशो बन्धुर्ब्रह्माण्डे नाथ वर्तते ।

स्वकर्तव्यानपेक्षो यो दीनानाथदयालुकः ।।२६।।

O Lord, who else is there as a friend like Thee in the entire universe, who takes pity on the distressed and the destitute, without caring for His own work ? [26].

उच्चावचभ्रमाद्दुःखं जलयन्त्रघटीमिव ।

अजस्रमधिकर्तारं परित्राहि कृपाम्बुधे ।। २७।।

I have suffered sorrow because of moving up and down like the vessel of a watering engine. I have been perpetually committing transgressions; protect me completely, O Ocean of Compassion ! [27]

योगक्षेमाभिसंधाना ये मूढास्त्वामुपासते ।

लीलाविमुक्तिदं ते वै त्वन्मायापरिमोहिताः ।।२८।।

Thou grantest Liberation in mere sport; hence those fools who worship Thee seeking security of worldly welfare are surely deluded by Thy Divine Illusion. [28]

नारायणेति त्वन्नाम कीर्तितं तु यदृच्छया ।

त्वत्तोऽधिकं जगन्नाथ चतुर्वर्गैकसाधनम् ।।२९।।

O Lord Jagannatha, Thy Name 'Narayana' is superior to Thee; it is the sole means for getting the four aims[2] of human life even if chanted accidentally. [29]

त्वं तु तैस्तैः पृथग्यज्ञैस्तास्ताः सिद्धीः प्रयच्छसि ।

त्वमेकः शरणं नाथ पतितानां भवार्णवे ॥३०॥

Thou alone grantest these or those attainments through various different sacrifices. O Lord, for those who are fallen in the ocean of worldly existence Thou art the sole refuge. [30]

ज्ञाननौकासमारूढः करुणाक्षेपणीकरः ।

परं पारं प्रभो नेतुं संसाराब्धेर्विचेतनम् ।। ३१ ।।

त्वमेक ईशिषे भक्त्यानन्यया परिचिन्तितः ।

येऽन्ये मुक्तिप्रदा देवाः शास्त्रेषु परिनिष्ठिताः ।। ३२।।

दुःखाब्धिकुम्भयोनिं ते त्वद्भक्तिं प्रापयंति वै ।।३३।।

O Master! Seated on the boat of knowledge, with the oar of compassion in hand, Thou alone art able to take the foolish one to the shore beyond the sea of transmigration, when thought of with single-minded devotion. The other gods who have been established in the scriptures as bestowers of Liberation, only help to obtain devotion unto Thee, which is like sage Agasti[3] for swallowing the ocean of sorrow. [31-33]

2. (i) Righteousness, (ii) Wealth, (iii) Fulfilment of desires, and (iv) Liberation.

3. Who was born in a water-jar, and had swallowed the water of the ocean.

तन्मे प्रसीद भगवन्पदपङ्कजे ते भक्तिं दृढां वितर नाथ भवाब्धिमुच्चैः ।

घोरं सुदुस्तरममुं हि यया तरेयमष्टांगयोगजनितश्रमवर्जितोऽपि ।।३४।।

Hence, be gracious to me, O Lord, and grant me firm devotion to Thy lotus-like Feet by which, O Master, I may forcefully cross this terrible ocean of worldly existence which is difficult to get over, even without having to undergo the labour involved in the Astanga Yoga 4. [34]

धर्मार्थकामनिचयैः कुमतिप्रगृह्यैः क्षुद्रैरमीभिरहिताल्पसुखैर्न कार्यम् ।

आज्ञापयांघ्रिनलिनद्वयचिन्तनेऽद्य सांद्रानुवर्धितसुखार्णवमज्जनं मे ।। ३५ ।।

With the petty masses of righteousness, wealth and pleasure which are grabbed by the foolish people I have nothing to do, as these little pleasures are not conducive to real welfare. Grant that I may now be immersed in the ocean of intense and ever increasing happiness, through contemplation of the pair of Thy lotus-like Feet." [35]

स्तुत्वेत्थं जगदीशस्य पादपद्मांतिके द्विजः ।

पपात त्राहि कृष्णेति वदन्वाष्पार्द्रया गिरा ।

तस्थौ स पुनरुत्थाय कृतांजलिपुटः स्तुवन् ।।३६॥

Having thus prayed, the Brahmin fell near the lotus-like feet of the Lord of the world, saying, 'Save me, O Krsna', in a voice choked with tears. He got up, and stood again, praying, with palms joined reverentially. [36]

|| अम्बरीष उवाच ॥

प्रसीद देव सर्वात्मन्नसंख्येयशिरोभुज ।

असंख्यघ्राणनयनपाणिपाद नमोऽस्तु ते ।। ३७।।

Then Ambarisa prayed: “O Lord, have mercy on me. O Self of all, O Lord with uncountable heads and arms,

4. Raja Yoga with eight limbs, of Patanjali

O Lord with innumerable noses, eyes, hands and feet, salutations unto Thee. [37]

षट्त्रिंशत्तत्त्वातीतोऽसि निष्प्रपञ्चप्रपञ्चकः ।

चतुर्विधजगद्धाम विश्वमूर्ते नमोऽस्तु ते ।। ३८ ।।

Thou transcendest the thirty-six principles[5]. Thou art beyond the world, yet the Cause of the world. O Abode of the four kinds of living beings[6], O Cosmic Form, salutations unto Thee. [38]

एकपादस्त्रिपादश्च तीर्थपादोऽन्तरिक्षपात् ।

यस्य पादोद्भवा गङ्गा पुनाति भुवनत्रयम् ।। ३९।।

ब्रह्महत्यादिपापानां शोधकं यस्य नाम वै ।

कीर्तितं सर्वशुभदं नमस्तस्मै शुभात्मने ||४०||

Thou art one-footed; Thou art also with three feet. Thy feet are sanctifying, and the sky is Thy foot. Salutations to the Lord who is the embodiment of auspiciousness, from whose feet the river Ganga has sprung and purifies the three worlds[7]', and whose Name cleanses the sins such as killing of a Brahmin etc., and when chanted, it grants all auspiciousness. [39-40]

देव त्वन्नामकीर्त्यापि जायन्ते सर्वसिद्धयः ।

कौतुकात्त्वां हि मृग्यन्ति विद्वांसो बुद्धिशालिनः ।।४१।।

O Lord, by chanting Thy Name all supernatural powers are also acquired; and the wise ones endowed with right understanding seek Thee with eagerness. [41]

5. Twenty-four principles of Sankhya and twelve principles of Saiva and Sakta together.

6. Born of (i) plants (ii) sweat or moisture (iii) egg and (iv) womb.

7. The heaven, the earth and the nether world.

नाथ त्वत्पादसलिलं संश्रयात्तापहारकम् ।

तापत्रयाभिभूतस्य भक्तिं मेऽत्र दृढां कुरु ।।४२।।

The holy water, O Lord, which has been used for washing Thy feet, when resorted to, removes the afflictions; pray, make firm my devotion to Thy feet, as I am overpowered by the three afflictions.8 [42]

अनन्यस्वामिनो मेऽद्य नास्त्यन्यत्प्रार्थनीयकम् ।

प्रणिपत्य जगन्नाथ त्वां प्रयाचे सहस्रधा ।।४३।।

समस्तपुरुषार्थस्य बीजं त्वत्पादपङ्कजे ।

यावत्प्राणान्धारयामि तावद्भक्तिदृढास्तु मे ।।४४।।

I have no other Master; now I have nothing else to seek from Thee. O Lord Jagannatha ! Thy lotus-like feet are the source of all aims of human life. Prostrating before Thee, I solicit in a thousand ways - may, till the end of my life, my devotion to Thy lotus-like Feet be firm ! [43-44]

सृष्टिं विनिर्ममे चेमां यया भक्त्या पितामहः ।

संहरत्यखिलं रुद्रो लक्ष्मीश्चैश्वर्यदायिनी ॥। ४५ ।।

दीनानुकम्पिंस्तां भक्तिं प्रार्थये नान्यमानसः ।४६.१ ।

The devotion by which Lord Brahma brought about this Creation, Lord Rudra destroys everything, and Goddess Lakṣmi grants prosperity. I pray for that devotion, without thinking of anybody else, O Lord who art compassionate to the distressed ! [45-46.1]

अनाद्यविद्यापङ्केऽस्मिन्सुदृढे दुस्तरे भृशम् ।।४६.२।।

निमग्नस्य जगन्नाथ निरालम्बं प्रणश्यतः ।

महामहिम्नस्त्वद्भक्तेर्नान्यदस्ति परायणम् ।।४७।।

8. Adhyatmika, Adhibhautika and Adhidaivika

O Lord Jagannatha, Thy powers are vast. For one who is greatly immersed in the very firm mire of the beginningless ignorance which is very difficult to go across, and who is perishing without any support, there is no other ultimate refuge than devotion to Thee [46.2-47].

श्रुतिस्मृत्यादिसंभिन्नमार्गाः संमोहहेतवः ।

त्वद्भक्तिमपहायैते न प्रवर्तितुमीश्वराः ।।४८।।

The different paths distinctly laid down by the Vedas, the Smrtis, etc. only cause confusion; leaving aside devotion unto Thee, they are not capable of becoming effective. [48]

अनन्यशरणं स्वामिन्ननुकम्पय मां विभो ।४९.१।

O Omnipotent Lord, I am without any other refuge, be compassioinate to me." [49.1]

इति स्तुवञ्जगन्नाथपादपद्मान्तिके मुदा ।।४९.२।।

पपात दण्डवद्भूमौ प्रसीदेति वदन्मुहुः ।५०.१।

So praying, with joy he fell like a stick on the ground near the lotus-like Feet of Lord Jagannatha, again and again saying to the Lord, ‘Be gracious !' [49.2-50.1]

ततस्ते देवताः सर्वे स्तुत्वा संपूज्य केशवम् ॥५०.२।।

तल्लीलापांगसंतुष्टाः प्रयातास्त्रिदिवं पुनः । ५१.१।

Thereafter, all those gods prayed and worshipped Lord Kesava (Viṣṇu). They were happy after obtaining His sportive glance and returned to heaven. [50.2-51.1]

तत उन्मीलितदृशौ पुण्डरीकाम्बरीषकौ ।।५१.२।।

Then Pundarika and Ambarisa opened their eyes. [51.2]

मायया मोहितौ विष्णोः स्वप्नदृष्टमबुध्यताम् ।

यां दृष्ट्वा दिव्यलीलां हि साक्षात्पललचक्षुषा ।।५२॥

पुनर्मानुषभावौ तौ दिव्यसिंहासनस्थितम् ।

नीलजीमूतसंकाशं फुल्लपद्मायतेक्षणम् ।।५३।।

Deluded by the Illusion of Lord Visnu, they regarded all that as though seen in a dream. They had verily seen that divine sport directly with the eyes of flesh, yet they again got back into the human way of thinking. They had seen the Lord appearing like a blue cloud seated on a celestial throne. His eyes were like fully blossomed lotuses. [52-53]

शोणाधरं चारुनासं दिव्यकुण्डलभूषितम् ।

शङ्खचक्रगदापद्मधारिणं वनमालिनम् ।।५४।।

He had red lips, lovely nose, and was adorned with beautiful ear-rings. He was holding the conch, discus, mace and lotus. He had the garland of forest flowers. [54]

पीनोरस्कं चारुहारमनर्घ्यमुकुटोज्वलम् ।

श्रीवत्सकौस्तुभोरस्कं दिव्याङ्गदविभूषितम् ।।५५।।

His chest was large, He had a pretty necklace, and was shining with a priceless crown. He was having the mark of Srivatsa and the Kaustubha gem on His chest, and was adorned with charming bracelets. [55]

प्रलम्बबाहुं दीनार्तपरित्राणसमुद्यतम् ।

सुवर्णसूत्रसंनद्धमध्यग्रंथिमणीयुतम् ॥५६।।

दिव्यपीताम्बरधरं दिव्यस्रग्गन्धभूषितम् ।

स्वर्णपद्मासनासीनं सर्वाङ्गालिङ्गितश्रियम् ।।५७।।

His long arms were hanging down and He was eager to protect the distressed and the afflicted people. He was having jewels strewn with a golden thread, studded at the middle with knots. He was dressed in celestial yellow garment. He was adorned with divine garland and sandal paste. He was seated on a seat of golden lotus, and had completely embraced Goddess Lakṣmi. [56-57]

प्रपन्नसन्तापहर सुधासागरमुल्बणम् ।

अशेषवाञ्छाफलदं कल्पवृक्षं सुपुष्पितम् ।।५८।।

He removes the afflictions of those who take refuge in Him and is the overflowing ocean of nectar. He is like the Kalpa tree with beautiful flowers, fulfilling all desires without reserve. [58]

दक्षपार्श्वस्थितं तस्य ददृशाते हलायुधम् ।

बिभर्ति येन ब्रह्माण्डं बलेन महता विभुः ।। ५९।।

They saw Lord Balarama present on His right side holding the plough as weapon. The Omnipotent Lord upholds the universe with the help of the Great Lord Balarama. [59]

तं बलं नागराजानं फणासप्तकमण्डितम् ।

कैलासशिखरोत्तुङ्गं धवलं कुण्डलोज्ज्वलम् ।।६०।।

That Lord Balabhadra is the King of the Nagas[10] and He was looking beautiful with seven hoods. He was tall as the top of Kailasall[11] mountain, white, and bright with ear-rings. [60]

विचित्रवनमालाढ्यं दिव्यनीलनिचोलिनम् ।

सततं वारुणीक्षीबघूर्णन्नयनपंकजम् ।।६१।।

He was looking enriched with the multi-coloured garland of forest flowers. He had an upper garment of celestial blue colour. His lotus-like eyes were looking intoxicated with liquor and were constantly rolling. [61]

9. Wish-fulfilling tree of heaven

10. Serpents

11. Mount Kailasa of the Himalayas

निम्नपृष्ठोन्नतोरस्कं कुण्डलीकृतविग्रहम् ।

शङ्खचक्रगदापद्मसमुज्ज्वलचतुर्भुजम् ।।६२।।

His back was depressed and chest raised, and His body was curled. He had four arms which were shining very brightly with the conch, discus, mace and lotus. [62]

नानालङ्काररुचिरं नतकल्मषनाशनम् ।६३.१।

He was looking charming with diverse ornaments. He is the destroyer of the sins of those who bow to Him. [63.1]

तयोर्मध्ये स्थितां भद्रां सुभद्रां कुङ्कमारुणाम् ।।६३.२।।

They also saw present between the Two the auspicious Goddess Subhadra who was of saffron-red colour. [63.2]

सर्वलावण्यवसतिं सर्वदेवनमस्कृताम् ।। [२२]

लक्ष्मीं लक्ष्मीशहृदयपङ्कजस्थां पृथक्स्थिताम् ।।६४।।

She was the abode of all beauty and was being saluted by all gods. She was Goddess Lakṣmi Herself who stays in the lotus of the heart of Lord Viṣṇu, but was now present separately. [64]

वराब्जधारिणीं देवीं दिव्यनेपथ्यभूषणाम् ।

प्रपन्नकल्पलतिकां सर्वकल्मषनाशिनीम् ।। ६५ ।।

The Goddess was holding the most excellent lotus and was with divine attire and adornments. She is the wish- fulfilling creeper for those who have taken refuge in Her, and destroys all sins. [65]

संसारार्णवमग्नानां तारिणीं देवतारणीम् । ६६.१ ।

She enables those who are immersed in the ocean of worldly existence to cross it and is the Saviour of the gods. [66.1]

वामपार्श्वस्थितं विष्णोरद्राष्टां चक्रमुत्तमम् ।।६६.२।।

दार्वग्रनिर्मितं विप्राः स्वर्णभक्तिसमुज्ज्वलम् । ६७.१ ।

O Sages, they also saw the excellent Discus Sudarsana made of the top-wood of the tree and shining very brightly with streaks of gold, present on the left side of Lord Visnu. [66.2-67.1]

चतुर्द्धावस्थितं विष्णुं दृष्ट्रा तौ द्विजबाहुजौ ।।६७.२ ।।

अरुणोदयवेलायां श्रमं सार्थममन्यताम् ।

संस्मृत्य तां स्वप्नलीलां विस्मयं जग्मतुस्तदा ।।६८।।

They both the Brahmin and the Kṣatriya - thus seeing at dawn Lord Viṣṇu present divided fourfold, considered their labour as successful. Remembering that dream-like divine sport they were then wonder-struck. [67.2-68]

न दारुप्रतिमा चेयं साक्षाद्ब्रह्म प्रकाशते ।

सदोगतानां विप्राणां वाक्यं श्रद्दधतुश्च तौ ।।६९।।

They thought: "This is certainly not a wooden image, but Brahman Itself manifested'. And they were convinced that the words expressed by the Brahmins present in the assembly were true. [69]

क्वावां महापातकिनौ यातनाक्रमभागिनौ ।

क्वेदं सुरसमाक्रांतस्थितं विष्णोः प्रदर्शनम् ।।७० ।।

"Where are we the great sinners deserving a series of punishments to be inflicted by Lord Yama, and where is this grand sight of Lord Viṣṇu remaining surrounded by gods ! [70]

मूर्खयोरावयोरष्टादशविद्याप्रवीणता ।

यस्मात्तस्मान्न च भ्रान्तिर्ज्ञानं तत्समवादिनः ।।७१।।

यदूचुर्दारवं ब्रह्म तीर्थराजतटे स्थितम् ।

वटमूले प्रकाशन्तं दृष्ट्रा जन्तुर्विमुच्यते ।।७२।।

As we the ignorant ones have acquired expertise in the eighteen[12] branches of knowledge, this cannot be delusion. The priests had told the same thing and that was correct knowledge- that by seeing Brahman in Wooden Form present on the coast of the Sea and manifest at the root of the Banyan tree, a creature attains Liberation. [71-72]

तदेवायं जगन्नाथश्चतुर्द्धा संव्यवस्थितः ।

क्षितौ यदावतरति चतूरूपः प्रकाशते ।।७३।।

That alone is this Lord Jagannatha present becoming fourfold. When He incarnates on the earth He manifests with the Fourfold Form. [73]

तदास्य सन्निधावावां स्थास्यावः प्राणधारिणौ ।

यावन्नान्यत्र गच्छावः क्षुद्रकामपराङ्मुखौ ।।७४।।

Hence so long as we are alive, we will stay in His proximity and will not go elsewhere, turning the face away from all petty pleasures." [74]

इति निश्चित्य मुनयो विष्णौ भक्तिपरायणौ ।

नारायणाख्यं सततं जपन्तौ मुक्तिमागतौ ।।७५।।

O Sages, having resolved thus, they became steadfast in their devotion to Lord Visṇu. They constantly repeated the Name ‘Narayana' and attained Liberation. [75]

12. The 4 Vedas, 6 Vedangas (ancillaries), Mimamsa, Nyaya, Purana, Dharmasastra, Ayurveda, Dhanurveda, Arthasastra and Gandharva Veda

।। जेमिनिरुवाच ॥

प्रसङ्गात्कथितं ह्येतद्रहस्यं पापनाशनम् ।

श्रुण्वन्ति ये तु चरितं पुण्डरीकाम्बरीषयोः ।।७६।।

सततं कीर्तयन्तश्च मुदा परमया युताः ।

व्रजंति विष्णुनिलयं तेऽपि निर्द्धतकल्मषाः । ।७७।।

Jaimini said: This is the secret which verily destroys sins. This has been told to you because the occasion presented itself. Those who hear this story of Pundarika and Ambariṣa and constantly speak about it with supreme joy, also go to the Abode of Lord Visnu, as their sins are completely destroyed. [76-77]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तम क्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

पुण्डरीकाम्बरीषमुक्तिवर्णनं नाम पञ्चमोऽध्यायः ।। ५ ।।

Thus ends the Fifth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two pertaining to Lord Visṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of Liberation of Pundarika and Ambarisa."

षष्ठोऽध्यायः

Sixth Chapter

Praise of Utkala[1]

।। मुनय ऊचुः ।।

कस्मिन्देशे द्विजश्रेष्ठ तत्क्षेत्रं पुरुषोत्तमम् ।

यत्र नारायणः साक्षाद्दारुरूपी प्रकाशते ।।१॥

The Sages asked: O most excellent Sage, in which country is that sacred place Purusottama situated, where Lord Narayaṇa has directly manifested Himself in Wooden Form ? [1]

| जैमिनिरुवाच ॥

उत्कलो नाम देशोऽस्ति ख्यातः परमपावनः ।

यत्र तीर्थान्यनेकानि पुण्यान्यायतनानि च ।।२।।

Jaimini said: There is a country with the name 'Utkala' which is well-known and supremely holy, where there are many pilgrim-centres and holy places. [2]

दक्षिणस्योदधेस्तीरे स तु देशः प्रतिष्ठितः ।

यत्र स्थिता वै पुरुषाः सदाचारनिदर्शनाः ।। ३॥

That country is situated on the coast of the Southern Sea. People staying there are exemplary in right conduct. [3]

1. Odisha

वृत्ताध्ययनसंपन्ना यज्वानो यत्र भूसुराः ।

सृष्ट्यादौ क्रतवो वेदा वेदशास्त्रप्रवर्तकाः ।।४।।

The Brahmins there are endowed with moral conduct and study of the Vedas, and perform the holy sacrifices. There, since the commencement of Creation there have been sacrificial rites, Vedas, and promoters of the Vedas and scriptures. [4]

अष्टादशानां विद्यानां निधानं संप्रकीर्तितम् ।

गृहे गृहे निवसति लक्ष्मीर्नारायणाज्ञया ॥५॥

That place is very well known as the abode of the eighteen branches of knowledge. In every house Goddess Lakṣmi dwells by the command of Lord Narayana. [5]

लज्जाशीला विनीताश्च आधिव्याधिविवर्जिताः ।

पितृमातृरताः सत्यवादिनो वैष्णवा जनाः ।।६॥

The people are of modest disposition, humble, and free from mental pain and physical diseases. They are devoted to parents; they speak the truth, and are devotees of Lord Visnu. [6]

न चात्रावैष्णवः कश्चिन्नास्तिको वापि वर्तते ।

सर्वे परहितास्तत्र न लुब्धा न शठाः खलाः ।।७।। |

None who is not a devotee of Lord Viṣṇu or who is an atheist ever stays there. There, all are engaged in doing good to others, are not greedy, and not cheats nor wicked. [7]

दीर्घायुषस्तत्र जनाः स्त्रियश्च पतिदेवताः ।

सुशीला धर्मशीलाश्च त्रपाचारित्रभूषिताः ।।८।।

Men there are long-lived. Women regard their husbands as God; they are well-behaved, virtuous, and have modesty and good conduct as their adornments. [8]

रूपयौवनगर्वाढ्याः सर्वालङ्कारभूषिताः ।

कुलशीलवयोवृत्तानुरूपाचारचञ्चवः ।।९।।

They have the pride of their beauty and youth, and are adorned with all ornaments. All are renowned for their conduct appropriate to their family, virtue, age and mode of life. [9]

स्वकर्मनिरतास्तत्र प्रजारक्षणदीक्षिताः ।

क्षत्रिया दानशौण्डाश्च शस्त्रशास्त्रविशारदाः ।।१०।।

The Kṣatriyas there are devoted to their own duties, and dedicated to protection of the subjects. They are passionately fond of charity and are proficient in the science of arms. [10]

यजन्ते क्रतुभिः सर्वे सततं भूरिदक्षिणैः ।

दीप्यन्ते चितयो येषां यूपाः काञ्चनभूषिताः ।। ११।।

They all constantly perform worship through sacrifices in which they always give plenty of gifts, their sacrificial piles blaze and the sacrificial posts are embellished with gold. [11]

येषां गृहेष्वतिथयः कामनाधिकपूजिताः ।

वैश्याश्च कृषिवाणिज्यगोरक्षावृत्तिसंस्थिताः ।।१२।।

In their houses guests are honoured more than their expectation. Those belonging to the Vaisya (business) class are engaged in the occupations of agriculture, trade and cattle-rearing. [12]

देवान्गुरून्द्विजान्भक्त्या प्रीणयन्ति धनैरपि ।

एकस्य द्वारि यातोऽर्थी न गच्छेदन्यवेश्मनि ।।१३।।

They please the gods, the teachers and the twice-born with devotion as also with wealth. A beggar gone to the door of one person does not need to go to another house. [13]

गीतकाव्यकलाशिल्पकुशलाः प्रियवादिनः ।

शूद्राश्च धार्मिकास्तत्र स्नानदानक्रियारताः । ।१४।।

They are skilled in music, poetry, art and craft, and speak sweetly. Those belonging to the Sudra class (service-class) are righteous and engaged in activities like ablutions and doing charity. [14]

कर्मणा मनसा वाचा धनैश्च द्विजसेवकाः ।

येऽन्ये सङ्करजातास्ते स्वे स्वे धर्मे प्रतिष्ठिताः ।।१५।।

They serve the twice-born through word, deed and mind as also with wealth. The others who are born through intermingling of castes are also established in their own respective duties. [15]

न विपर्यन्ति ऋतवो नाकाले वर्षते घनः ।

न सस्यहानिर्न मरुत्क्षुन्न पीडयति प्रजाः ।।१६।।

Seasons do not fail and cloud does not rain untimely. Loss of crop, storm or hunger does not afflict the people. [16]

दुर्भिक्षमरके नात्र राष्ट्रभंगः प्रजायते ।

नालभ्यं तत्र वस्त्वस्ति यत्किंचित्पृथिवीगतम् ।।१७।।

Famine, pestilence, or dismemberment of the kingdom does not occur here. Anything whatsoever that is available on earth is not unobtainable there. [17]

एवं सर्वगुणैर्युक्तो नानाद्रुमलताकुलः ।१८.१ ।

Thus it is endowed with all good attributes and is full of diverse trees and creepers. [18.1]

अर्जुनाशोकपुन्नागतालहिन्तालशालकैः ।। १८.२।।

प्राचीनामलकैर्लोधैर्बकुलैर्नागकेशरैः ।

नारिकेलैः प्रियालैश्च सरलैर्देवदारुभिः ।।१९।।

धवैश्च खदिरैर्बिल्वैः पनसैश्च कपित्थकैः ।

चम्पकैः कर्णिकारैश्च कोविदारैः सपाटलैः ।।२०।।

कदम्बनिम्बनिचुलरसालामलकैस्तथा ।

नागरङ्गैश्च जम्बीरैर्नीपकैर्मातुलुङ्गकैः ।।२१।।

मन्दारैः पारिजातैश्च न्यग्रोधागुरुचन्दनैः ।

खर्जूराम्रातकैः सिद्धैर्मुचुकुन्दैः सकिंशुकैः ।।२२॥

तिन्दुकैः सप्तपर्णैश्च अश्वत्थैश्च बिभीतकैः ।

अन्यैश्च विविधैर्वृक्षैः प्रकीर्णः सुमनोहरैः ।।२३।

It is strewn with very beautiful trees like Arjuna (Terminalia Arjuna), Asoka (Saraca Indica), Punnaga (nutmeg), Tala (Palmyra palm), Hintala (marshy date), Salaka (Sal), Prachinamalaka (Flacourtia Cataphracta), Lodhra (Symplocos Crataegoides), Bakula (Mimusops elengi), Nagakesara (Mesua Roxburghii), Narikela (cocoanut palm), Priyala (Buchanania Latifolia), Sarala (Pinus Longifolia, long-leaved Pine), Devadaru (Pinus Deodar, cedar), Dhava (Grislea tomentosa), Khadira (Catechu), Bilva (Bael), Panasa (Jack-fruit), Kapitthaka (Wood apple), Campaka (Champak), Karnikara (pterospernum acerifolium), Kovidara (Bauhinia variegata), Patala (trumpet flower), Kadamba (Nauclea cadamba), Nimba (Neem), Nichula (Barringtonia acutangula), Rasala (Mango), Amalaka (emblic), Nagaranga (Orange), Jambira (citron), Nipaka (Ixora Bandhucca), Matulunga (Sweet lime), Mandara (coral tree), Parijata (Calotropis gigantea), Nyagrodha (Banyan), Aguru (aloe), Candana (Sandal tree), Kharjura (date), amrataka (hog-plum), Siddha (thorn-apple), Mucukunda (Pterospermum Suberifolium), Kimsuka (flame tree), Tinduka (ebony), Saptaparna (Alstonia scholaris), Asvattha (peepul tree), Bibhitaka (Terminalia Bellerica), and varieties of other very beautiful trees. [18.2-23]

मालतीकुन्दबाणैश्च करवीरैः सितेतरैः ।

केतकीवनपण्डैश्च अतिमुक्तैः सकुब्जकैः ||२४||

एलालवङ्गकङ्कोलदाडिमैर्बीजपूरकैः ।

श्रेणीकृतैः पूगवनैरुद्यानैः शतशो वृतः ।।२५।।

It is covered with trees of Malati (Spanish Jasmine), Kunda (Jasminum Pubescens), Bana (Barleria), Karavira (Oleander), Sitetara (Dolichos uniflorus), groups of groves of Ketaki (Pandanus Odoratissimus), with trees of Atimukta (Gaertnera racemosa) and Kubjaka (Rosa Moschata), Ela (cardamum), Lavanga (clove), Kankola (cubeb), and Dadima (pomegranate) which is full of seeds, trees set in rows, and with orchards of Pūga (arecanut), and gardens in hundreds. [24-25]

नानाद्रुमलताकीर्णः पर्वतैः सिन्धुभिर्वृतः ।

स एष देशप्रवर उत्कलाख्यो द्विजोत्तमाः ।।२६।।

ऋषिकुल्यां समासाद्य दक्षिणोदधिगामिनीम् ।

स्वर्णरेखामहानद्योर्मध्ये देशः प्रतिष्ठितः ।। २७।।

It is overspread with varieties of trees and creepers, and surrounded by mountains and rivers. O excellent Sages, this best of countries has the name 'Utkala'. This country is situated between the rivers Swarṇarekha (modern Suvarṇarekha) and Mahanadi, and extends up to the river Ṛṣikulya which flows to the Southern Sea. [26-27]

सन्त्यत्र पुण्यायतने क्षेत्राणि सुबहून्यपि ।

पूर्वं वस्तीर्थयात्रायां वर्णितानि मया द्विजाः ।

भूस्वर्गः सांप्रतं ह्येष कथितः पुरुषोत्तमः ।। २८ ।।

In this holy land, O Sages, there are numerous sacred places which have already been described to you by me earlier in connection with pilgrimage. Now this Purusottama which is indeed heaven on earth has been described. [28]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

ओड्रदेशप्रशंसावर्णनं नाम षष्ठोऽध्यायः ।। ६।।

Thus ends the Sixth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two pertaining to Lord Visṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Recounting the Praise of the Country of Oḍra (Utkala)".

सप्तमोऽध्यायः

Seventh Chapter

King Indradyumna sends his Priest for seeing Lord Nilamadhava

।। मुनय ऊचुः ।।

कस्मिन्युगे स तु नृप इन्द्रद्युम्नोऽभवन्मुने ।

कस्मिन्देशेऽस्य नगरं कथं वा पुरुषोत्तमम् ॥१॥

गत्वा च विष्णोः प्रतिमां कारयामास वा कथम् ।

एतत्सर्वं विस्तरतः कथयस्व महामुने ।।२।।

याथातथ्येन सर्वज्ञ परं कौतूहलं हि नः ।।३।।

The Sages asked: O Sage, in which age did that King Indradyumna live? In which country was his capital ? How indeed did he go to Purusottama and how did he get done the Image of Lord Visṇu? O great Sage, tell all this at length, exactly as it is. O All-knowing one, we have great curiosity. [1-3]

।। जैमिनिरुवाच ।।

साधु साधु द्विजश्रेष्ठा यत्पृच्छध्वं पुरातनम् ।

सर्वपापहरं पुण्यं भुक्तिमुक्तिप्रदं शुभम् ॥४॥

Jaimini said: Very well ! Excellent ! O best Sages, what you are asking about is ancient. It destroys all sins, is holy, bestows prosperity and Liberation, and is auspicious. [4]

चरितं तस्य वक्ष्यामि तथावृत्तं कृते युगे ।

शृणुध्वं मुनयः सर्वे सावधाना जितेन्द्रियाः ।।५॥

I shall tell the story of that King as it occurred in the Satya Age (Golden Age or The Age of Truth). Listen all, O Sages, attentively and controlling all the senses. [5]

आसीत्कृतयुगे विप्रा इन्द्रद्युम्नो महानृपः ।

सूर्यवंशे स धर्मात्मा स्रष्टुः पञ्चमपूरुषः ।।६।।

O Sages, the great King Indradyumna dwelt in the Satya Age, in the Solar dynasty. That righteous soul was the fifth generation of the Creator Lord Brahma. [6]

सत्यवादी सदाचारोऽवदातः सात्त्विकाग्रणीः ।

न्यायात्सदा पालयति प्रजाः स्वा इव स प्रजाः ।।७।।

He spoke the truth, had right conduct, was blameless and was the foremost among men endowed with purity. He always ruled the subjects with justice, as though they were his own children. [7]

अध्यात्मविज्ज्ञानशौण्डः शूरः संग्रामवर्द्धनः ।

सदोद्यतः सदा विप्रपूजकः पितृभक्तिमान् ।।८।।

He had spiritual wisdom, was passionately devoted to knowledge, valiant, and successful in war. He was ever active, always honouring the Brahmins, and was devoted to parents. [8]

अष्टादशसु विद्यासु बृहस्पतिरिवापरः ।

ऐश्वर्येण सुराधीशः कुबेरः कोषसंचये ।।९।।

With regard to the eighteen branches of knowledge he was like another Bṛhaspati, the teacher of the gods. In supremacy he was like the King of gods, Indra, and in accumulation of treasure he was like Kubera, the god of wealth. [9]

रूपवान्सुभगः शीली दाता भोक्ता प्रियंवदः ।

यष्टा समस्तयज्ञानां ब्रह्मण्यः सत्यसंगरः ।। १० ।।

He was handsome, very fortunate and virtuous. He was charitable, enjoyed pleasures, and spoke sweetly. He performed all sacrifices, was devoted to Brahmins and was true to his promise. [10]

वल्लभो नरनारीणां पौर्णमास्यां यथा शशी ।

आदित्य इव दुष्प्रेक्ष्यः शत्रुपक्षक्षयंकरः ।।११।।

He was dear to men and women even as the moon is on the full-moon day. Like the sun he was difficult to look at and wrought destruction of the enemy side. [11]

वैष्णवः सत्यसंपन्नो जितक्रोधो जितेन्द्रियः ।

राजसूयं क्रतुवरं वाजिमेधसहस्रकम् ।।१२।।

इयाज परमः श्रीमान्मुमुक्षुर्धर्मतत्परः । १३.१ ।

He was a devotee of Lord Visṇu, endowed with truth, had overcome anger and conquered the senses. He performed the Rajasuya sacrifice which is the best of all sacrifices, as also a thousand horse-sacrifices. He was supremely endowed with prosperity, had longing for Liberation, and was dedicated to righteousness. [12- 13.1]

एवं सर्वगुणोपेतः स पृथ्वीं पालयन्नृपः ।।१३.२ ।।

अवन्तीं नाम नगरीं मालवे भुवि विश्रुताम् ।

उवास सर्वरत्नाढ्यां द्वितीयाममरावतीम् ।।१४।।

Possessed of all these noble qualities, he ruled the earth and dwelt in the famous city named Avanti[1] in the land of Malava[2]. That city was rich with all types of gems and was like a second Amaravati (the city of Lord Indra). [13.2-14]

तत्र स्थितो नरपतिर्विष्णौ भक्तिमनुत्तमाम् ।

चकार मनसा वाचा कर्मणा परमाद्भुताम् ।।१५।।

Staying there the King practised most wonderful and unparalleled devotion to Lord Visṇu by action, speech and mind. [15]

एवं प्रवर्तमानोऽसौ कदाचिच्छ्रीपतेर्विभोः ।

पूजासमयमासाद्य देवार्चनगृहान्तरे ।।१६।।

विद्वद्भिः कविभिश्चैव तीर्थयात्राप्रसिद्धिभिः ।

दैवज्ञैः श्रोत्रियैः सार्द्धं पुरोहितमवस्थितम् ।।१७।।

आदृतो व्याजहारेदं ज्ञायतां क्षेत्रमुत्तमम् ।

यत्र साक्षाज्जगन्नाथं पश्यामोऽनेन चक्षुषा ।।१८।।

While he was thus carrying on, once he went inside the temple of the Omnipotent Lord, the Consort of Goddess Lakshmi (Lord Visnu) when worship was going on. After he was honoured, he spoke thus to the priest who was present there along with the learned ones, the wise as well as those who were experienced in pilgrimage, the astrologers, and those who were proficient in the Vedas: 'Aquaint us with the best sacred place where we can see with this eye itself Lord Jagannatha (the Lord of the world) Himself.' [16-18].

एवमुक्तो नृपाग्र्येण वैष्णवेन पुरोहितः ।

तीर्थयातृव्रजं पश्यन्नुवाच प्रश्रितं वचः ।। १९।।

1. Present Ujjayini or Ujjain City in Madhya Pradesh

2. Region around Ujjain

भो भोस्तीर्थाटनव्यग्रा धार्मिकास्तीर्थकोविदाः ।

यदादिशति देवोऽयं युष्माभिस्तच्छुतं किल ।।२०।।

Addressed thus by the foremost of kings who was a devotee of Lord Visṇu, the priest looked at the group of pilgrims and spoke the courteous words: 'O ye who are keen on pilgrimage, who are righteous, and learned about places of pilgrimage! What the King has commanded, has that surely been heard by you ?' [19-20]

विज्ञाय तस्याभिप्रायं कश्चित्सुबहतीर्थगः ।

उवाच वाग्मी राजानं बद्धांजलिपुटं मुदा ।। २१ ।।

Understanding his wish, someone who had been to numerous places of pilgrimage and was a proficient speaker, said to the King with palms joined reverentially and with joy: [21]

राजन्ननेकतीर्थानि व्यचारिषमहं प्रभो ।

आशैशवात्क्षितितले श्रुतान्यन्यैस्तु यानि वै ।। २२ ।।

'O King ! Since childhood I have travelled to many places of pilgrimage on earth. I have also, O Lord, heard about many from others. [22]

ओड्रदेश इति ख्यातो वर्षे भारतसंज्ञिते ।

दक्षिणस्योदधेस्तीरे क्षेत्रं श्रीपुरुषोत्तमम् ।।२३।।

यत्र नीलगिरिर्नाम समन्तात्काननावृतः ।

तस्योत्संगे कल्पवृक्षः समन्तात्क्रोशसंमितः ।।२४।।

In the division of the earth named Bharata3 there is a country known as 'Odra'[4]. There, on the coast of the Southern Sea is the sacred place Purusottama. Therein indeed is the Nilagiris covered all around with forest. In

3. India

4. Odisha

5. Blue Mountain

its lap there is the Kalpa tree spreading on all sides to a Krosa (two miles). [23-24]

तस्य छायां समाक्रम्य ब्रह्महत्यां व्यपोहति ।

तस्य पश्चाद्दिशि ख्यातं कुण्डं रौहिणसंज्ञितम् ।। २५ ।।

By entering its shade one destroys even the sin of killing a Brahmin. To its west is the famous tank called Rauhina. [25]

तत्पूर्णं कारणाम्भोभिः स्पर्शनादेव मुक्तिदम् ।

तस्य प्राक्तटमास्थाय नीलेन्द्रमणिनिर्मिता ।। २६ ।।

तनुः श्रीवासुदेवस्य साक्षान्मुक्तिप्रदायिनी ।

तत्र कुण्डे तु यः स्नात्वा दृष्ट्वा तु पुरुषोत्तमम् ।।२७।।

अश्वमेधसहस्रस्य फलं प्राप्य विमुच्यते । २८.१ ।

That is full with the primeval waters and grants Liberation by mere contact. On its eastern bank is situated the form of Lord Vasudeva made of sapphire gem, which confers Liberation itself. Whoever bathes in that tank and sees Purusottama (the Supreme Being), gets the benefit of a thousand horse-sacrifices and is liberated. [26-28.1]

तत्रास्त आश्रम श्रेष्ठः ख्यातः शबरदीपकः ।।२८.२।।

पश्चिमस्यां दिशि विभोर्वेष्टितः शबरालयैः ।

यस्मादेकपदीमार्गो येन विष्ण्वालयं व्रजेत् ।।२९।।

A most splendid hermitage is there known as Sabaradipaka, to the west of the Omnipotent Lord. It is surrounded by the houses of Sabaras'. From it there is

6. Visnu

7. A particular mountain tribe

a foot-path by which one can go to the Abode of Lord Visnu. [28.2-29]

यत्र साक्षाज्जगन्नाथः शङ्खचक्रगदाधरः ।

जन्तूनां दर्शनान्मुक्तिं यो ददाति कृपानिधिः ।। ३० ।।

Lord Jagannatha, the Lord of the world, Himself is there holding the conch, discus and mace. He is the Ocean of mercy and grants Liberation to all beings by virtue of a mere look at Him. [30]

तत्रोषितं मया राजन्वर्षं श्रीपुरुषोत्तमे ।

तुष्ट्यर्थं देवदेवस्य व्रतिना वनवासिना ।। ३१ ।।

There in the sacred place sri & Purusottama, O King, I stayed for one year as a forest-dweller, engaged in holy observances for the sake of pleasing the Lord of gods, Lord Visnu [31]

प्रतिरात्रं भगवतो दर्शनाय दिवौकसाम् ।

आगतानां महाराज दिव्यगन्धो ह्यमानुषः ।। ३२।।

नानास्तुतिवचः कल्पपुष्पवृष्टिश्च लभ्यते ।

महिमैष न कुत्रापि विष्णोः स्थाने प्रकाशते ।।३३।।

Every night, O great King, the celestial and supernatural fragrance of the gods who used to come for seeing the Lord, varieties of hymns of praise, and showers of flowers of the Kalpa tree, were available there. Such glory is not revealed anywhere in the other abodes of Lord Visnu. [32-33]

पौराणिकी प्रवृत्तिश्च श्रुता तत्र महीपते ।

वायसो माधवं दृष्ट्वा तिर्यग्देहोऽप्यमुच्यत ।।३४।।

8. Glorious

An old event was also heard by me there, O King, that even a crow with the bird's body was liberated by seeing Lord Madhava. [34]

नाधिकारी पुण्यकृत्ये ज्ञानहीनोऽपि पार्थिव ।

तृषार्तो रौहिणे कुण्डे जलं पातुं समागतः ।। ३५ ।।

त्यक्त्वा कालवशात्प्राणान्विष्णुसारूप्यमाप्तवान् । ३६.१ ।

Being thirsty, it had come to drink water from the Rauhina tank; and, although it was devoid of knowledge and was not fit for holy acts, O King, yet, giving up life under the power of Death, it attained a form like that of Lord Visnu. [35-36.1]

अहमासं पुरा मूर्खस्तत्प्रसादात्तु सांप्रतम् ।।३६.२।।

अष्टादशसु विद्यासु शेषो वा स्यान्ममापरः ।

मतिश्च निर्मला जाता विष्णोः पश्यामि नापरम् ।।३७।।

Previously I was an ignorant fellow, but by His grace, now nothing else in the eighteen branches of knowledge remains for me to know. My intellect has become clear; I do not see anything other than Lord Visnu. [36.2-37]

त्वं यस्माद्विष्णुभक्तोऽसि सततं च दृढव्रतः ।

अतस्तवोपदेशार्थमागतोऽहं तवान्तिकम् ।।३८।।

As you are a devotee of Lord Visṇu and are ever firm in your religious observances, I have come near you for the purpose of giving advice. [38]

नो धनं न च भूमिं च त्वत्तः संप्रार्थ्यतेऽधुना ।

व्यलीकमेतन्मा बुद्ध्वा तत्रस्थं श्रीधरं भज ।। ३९।।

I do not seek now any wealth or land from you. Without considering this as false, adore Lord Visṇu who dwells there. [39]

एवमुक्त्वा तु जटिलः सर्वेषां पश्यतां तदा ।

अन्तर्धानं जगामाशु राजा परमविस्मयम् ॥४०॥

अवाप्य व्याकुलमतिः कथं मे निर्वहेदिति ।

पुरोहितमुवाचेदं तस्यैवार्थस्य साधने ।।४१।।

Then, having said this, that man having matted hair immediately disappeared when all were looking on. The King was filled with great wonder, and he was anxious, thinking, "How can it be brought about for me?" He spoke the following words to the priest for achievement of that objective alone. [40-41]

॥ इन्द्रद्युम्न उवाच ॥

अमानुषमिदं वृत्तं श्रुत्वेदानीममानुषात् ।

बुद्धिस्त्वरयते तत्र यत्रास्तेऽसौ गदाधरः ।।४२।।

Indradyumna said: "Hearing this supernatural account from the superhuman being now, my mind hastens to the place where that Lord who is the Wielder of the Mace (Visnu) is. [42]

मम धर्मार्थकामा हि त्वदायत्ता द्विजोत्तम ।

अविरुद्धास्त्वत्प्रसादात्त्रिवर्गः साधितो मया ||४३||

O most excellent Brahmin ! My righteousness, wealth and fulfilment of desires verily depend upon you and are unhindered. By your grace I have attained these three aims of human life. [43]

इदानीं चेद्विजश्रेष्ठ त्वमत्रार्थे गमिष्यसि ।

चतुर्वर्गस्तु संपूर्णः प्राप्तः स्यात्सांप्रतं मया ।। ४४ ।।

If at the moment you will proceed for this purpose, O Best of Brahmins, all the four objects of human life will be fully attained by me now." [44]

9. Righteousness, wealth, fulfilment of desires and Liberation

।। पुरोहित उवाच ।।

बाढमेतत्करिष्यामि यथा द्रक्ष्यसि केशवम् ।

चर्माच्छादितचक्षुभ्र्यां साक्षान्मुक्तिप्रदं विभुम् ।।४५।।

The Priest said: "Certainly I will do this, so that you will behold with the physical eyes Lord Kesava[10], the Omnipotent Lord who directly bestows Liberation. [45]

एवमत्र यतिष्यामि तत्र सर्वे यथा वयम् ।

वत्स्यामः ससहायाश्च क्षेत्रे श्रीपुरुषोत्तमे ।।४६ ।।

Now I will make efforts in this respect in order that all of us shall dwell there in the sacred place Sri Purusottama along with attendants. [46]

साफल्यं किमतो राजञ्जन्मिनो जन्मनो भवेत् ।

पुरुषं तमसः पारं साक्षाद्द्रक्ष्यसि माधवम् ।।४७।।

O King, for one who has been born (man) what can be greater fruitfulness of birth than this, that you will directly see Lord Madhava the Supreme Being who is beyond darkness ? [47]

भ्राता विद्यापतिर्नाम कनीयान्मे व्रजिष्यति ।

देशभ्रमणशीलैश्च चारैः सह तवाधुना ।।४८ ।।

My younger brother Vidyapati by name will proceed presently along with your spies who have experience of travelling in different countries. [48]

तत्र गत्वा जगन्नाथं दृष्ट्वा स हि गिरौ यथा ।

कंटकावाससंस्थानं भूप्रदेशं प्रमीय च ।। ४९ ।।

तूर्णं प्रवृत्तिमानेता श्रेयोऽस्माकं भविष्यति ।

तस्य तद्वचनं श्रुत्वा राजा पुनरुवाच ह ।।५०॥

Going there, he will see Lord Jagannatha in the mountain. He will appropriately survey the thorny as well as habitable areas in that land and quickly bring the information, which will be to our good". Hearing those words of his, the King spoke again. [49-50]

॥ इन्द्रद्युम्न उवाच ॥

साधु ब्रह्मन्समाधाय व्यवसायो विचारितः ।

अहं प्रथमतोऽप्येतच्छ्रुत्वैव कृतनिश्चयः ।। ५१ ।।

तत्र क्षेत्रे भगवतः सन्निधौ निवसाम्यहम् ।

तद्गच्छतु तव भ्राता यथेष्टं साधयिष्यति ।।५२ ॥

Indradyumna said: "O holy one, excellent is the course of action you have thought of with a collected mind. Indeed, after hearing his statement, immediately I had also resolved that I should dwell in that sacred place in the proximity of the Lord. Hence let your brother proceed. He will achieve what is desired by us." [51-52]

इत्युक्त्वान्तःपुरं राजा प्रविवेश मुदान्वितः ।

पुरोहितोऽपि तान्सर्वान्यथावदनुपूर्वशः ।। ५३ ।।

राजाज्ञया पूजयित्वा प्राहिणोत्स्वं स्वमाश्रमम् । ५४.१ ।

So saying, the King went into the inner apartments with joy. The priest also, after duly honouring all of them appropriately in due order as per the King's instructions, sent them to their respective houses. [53-54.1]

भ्रातरं सुमुहूर्ते च दैवज्ञकृतनिश्चये ।।५४.२।।

प्रस्थापयामास तदा कृतस्वस्त्ययनं द्विजैः ।

अपसर्वैः प्रत्ययिकैः पुष्पस्यन्दनमास्थितम् ।।५५।।

Then he sent off his brother Vidyapati at an auspicious moment fixed by astrologers, after the Brahmins chanted benedictory hymns for him. He was seated on a chariot decorated with flowers, along with trusted spies [54.2-55].

ततः संप्रस्थितो विप्राः स तु विद्यापतिर्द्विजः ।

मनसा चिन्तयामास मध्ये स्यन्दनमास्थितः ।।५६।।

O Sages, while proceeding on the journey, that Brahmin Vidyapati who was seated at the centre of the chariot, reflected in his mind: [56]

अहो मे सफलं जन्म सुकल्या शर्वरी च मे ।

द्रक्ष्यामि यद्भगवतो मुखपद्ममघापहम् ।।५७॥

"Ah! My birth has become fruitful and my night has also given rise to a very auspicious dawn since I shall see the Lord's lotus-like Face which destroys sins. [57]

श्रवणाद्यैरुपायैर्यं यतमाना अहर्निशम् ।

पश्यन्ति यतयश्चेतः पुण्डरीके व्यवस्थितम् ।। ५८ ।।

तमद्य नीलशिखरिशृङ्गस्थं बिभ्रतं वपुः ।

वपुः संबन्धहरणं साक्षाद्रक्ष्यामि चक्रिणम् ।।५९।।

The self-controlled ones after striving day and night with the means such as hearing, etc., see Him located in the lotus of their heart; but now I shall directly see that Lord holding the discus, who is on the top of the Nila Mountain taking a Body and who removes bondage to the body. [58-59]

श्रुतिस्मृतीहासपुराणवाक्यैर्यद्रूपमास्थापयितुं न शक्यम् ।

तच्छ्रीनिधे रूपमदृष्टपूर्वं दृष्ट्वा तरिष्यामि भवाम्बुराशिम् ||६०||

It has not been possible to determine the Form of the Lord by the statements of the Vedas, smrtis, epics and puraṇas; but I shall see that Form of Lord Visnu which has never been seen before, and cross the ocean of worldly existence [60].

यन्नामसंकीर्तनतस्त्रिधांहः संघः प्रणाशं स्मरतां प्रयाति ।

तमद्य विश्वेश्वरमप्रमेयं साक्षात्करिष्यामि गिरौ वसन्तम् ।।६१।।

By chanting His Names the multitude of the three kinds of sins[11] of those who remember Him are destroyed; now with my own eyes I shall directly

see that Lord of the Universe who is immeasurable and is dwelling in that Mountain. [61]

यत्पादपद्माननुसंहितस्य पदेपदे दुःखमुपार्जितस्य ।

तमः प्रकाण्डप्रभवं कदाचिन्नात्माश्रितं कर्मभिरेति नाशम् ।।६२।।

आराध्य सूक्ष्मं स्वगुहानिवासं यं पञ्चकोषावृतमात्मसंस्थम् ।

वेदांतगीराह न चापि वेद वन्दे स्वविद्यैकनिवेद्यमाद्यम् ।।६३।।

For one who does not seek the Lord's lotus-like feet, there is sorrow earned at every step; and the darkness of ignorance which has taken shelter in his heart and spreads its branches, is not destroyed by actions. Propitiating Him as the Subtle Principle dwelling inside one's own heart, the Vedantic statement describes Him as covered by the five sheaths 12 and present inside one's self, yet it cannot know Him; I respectfully salute that Primeval Being who can be known by Self-knowledge alone. [62-63]

ब्रह्माण्डमालाकलितानुरोमं सहस्रमूर्द्धांघ्रिदृशं पुराणम् ।

निःश्वासवातोत्थितवेदराशिं सर्वप्रपञ्चेशमहं प्रपद्ये ।।६४।।

11. Sins through action, speech and thought

12. Sheaths made of food, vital air, mind, intellect & bliss

Series of universes are attached to every hair of His Body; He has thousands of heads, feet and eyes and is Ancient. The multitude of Vedas has arisen from the air of His breath. He is the Lord of all phenomena; I take refuge in Him. [64]

यन्मायया निर्मितकूटमेतत्सृष्टिक्षयस्थानविलासि रूपम्

निरूपितारोपितहेयरूपस्वरूपहीनं प्रणवस्वरूपम् ।।६५।।

तिर्यक्तृषाशान्तिनिमित्ततोऽपि यदृच्छया यत्सविधं प्रयातः ।

देहेन तेनैव सरूपमुक्तिमवाप तं दृष्टिपथं करिष्ये ।।६६।।

By His Illusive Power this enigma which has the form of the appearance of creation, destruction and continuance has been brought about. When considered properly, He is without the superimposed form which is to be

rejected as not being His own real form; His own form is Om. The crow went into His proximity just by chance for quenching its thirst, and by that same body itself it attained Liberation, getting the form of the Lord; I shall get Him within the path of my sight. [65-66]

अहो अहो मे खलु भाग्यशंसी यत्कोटिजन्मार्जितपुण्य एकः ।

समुत्थितो मे खलु चर्मदृग्भ्यां विलोकयिष्ये जगदादिकन्दम् ||६७||

Ah! Wonderful ! It is indeed the indication of my good fortune that my religious merits earned in a crore of births have arisen all at once: I shall surely behold with my physical eyes the Lord who is the Primal Cause of the world." [67]

इत्थं संचिन्तयन्विप्रः प्रहृष्टेनान्तरात्मना ।

अतीतं बहुमध्वानं नाबुध्यद्रथवेगतः ||६८||

Reflecting thus the Brahmin's heart was extremely delighted and he did not know that a lot of distance had been covered because of the speed of the chariot. [68]

दिनमध्ये व्यतिक्रांते लम्बिते बहुवासरे ।

वर्त्मन्यदृश्यताग्रे तु देशो भुवनमण्डनः ।। ६९ ।।

ओड्रसंज्ञस्तु भो विप्राः क्षितिमण्डलपावनः ।

इत्थं पश्यन्वनान्तानि गिरिदुर्गांश्च मार्गगान् ।

सूर्यास्तमनवेलायां महानद्यास्तटेऽभवत् ।।७०।।

After passing many days, one day in the afternoon he saw on the way the country called "Odra" which, O Sages, is like an ornament to the world, sanctifying the entire earth. Thus seeing the forest regions, mountains and forts which came on the way, at the time of sunset he came to the bank of the river Mahanadi. [69-70]

अवरुह्य रथाद्विप्रः कृत्वा चाह्निकमादृतः ।

उपास्य पश्चिमां सन्ध्यां दध्यौ स मधुसूदनम् ।।७१।।

Alighting from the chariot, the Brahmin carefully performed his daily rituals. After doing his evening worship he meditated on Lord Visnu [71]

रथपृष्ठे स्थितो रात्रिं गमयित्वा त्वरान्वितः ।

महानदीं समुत्तीर्य प्रातः कृत्यं समाप्य सः ।।७२।।

चिन्तयन्नेव गोविन्दं प्रतस्थे रथमास्थितः ।

पश्यन्भगवतो मार्गं श्रोत्रियाणां हि यज्वनाम् ।।७३||

वह्निवर्चस्विनां विप्रा ग्रामान्पूगैरलंकृतान् ।

विलंघ्यैकाम्रकवनं यावदायाति स द्विजः ।।७४।।

शंखचक्रगदापद्मधारिणो ददृशे जनान् ।

जन्मान्तरितमात्मानं बुबुधे दिव्यरूपिणम् ।।७५।।

Having spent the night on the chariot itself, he quickly crossed the river Mahanadi and finished his morning rituals. Only remembering Lord Visṇu he mounted the chariot and proceeded. O Sages, he was looking at the way leading to the Lord, and crossed villages of men learned in the Vedas, performing sacrifices, and having the brilliance of fire. These villages were adorned with betel-nut trees. When the Brahmin came to Ekamra grove[13], he saw the people there as holding the conch, discus, mace and lotus. He felt that he himself had a new life with a celestial form. [72-75]

अवरुह्य रथात्तूर्णं साष्टाङ्गं प्रणिपत्य च ।

हर्षाश्रुपूर्णनयनो नान्यत्किंचिदपश्यत ||७६||

केवलं मनसा विष्णुं पश्यन्बाह्ये च भो द्विजाः १७७.१ ।

He promptly alighted from the chariot and prostrated, touching the ground with his eight limbs. His eyes were full of tears of joy. O Sages, he was seeing only Lord Visnu, in mind as well as outside: he did not see anything else whatsoever. [76-77.1]

एवं व्रजन्यदा विप्रो ध्यायन्पश्यन्स्तुवन्हरिम् ।।७७.२।।

अपश्यत्काननाकीर्णं कल्पन्यग्रोधभूषितम् ।

नीलाचलं लिखन्तं खं पश्यतां पापनाशनम् ।।७८।।

अत्यद्भुतं निवसतिं साक्षात्तनुभृतो हरेः ।७९.१ ।

When he thus proceeded, contemplating, seeing and praying to Lord Visṇu, he saw Nilachala overspread with forests, adorned with the Kalpa Banyan tree, and sky-

13. Present Bhubaneswar

scraping, which destroys the sins of those who see it. That was the very wonderful Abode of Lord Viṣnu Himself who was present assuming a Body. (71.2-79.1]

उपत्यकायामारूढः समन्तान्मार्गयन्द्विजः ।।७९.२।।

मार्गं न लेभे विप्रोऽसौ मुकुन्दालोकनोत्सुकः ।

असुप्यत ततो भूमौ कुशानास्तीर्य वाग्यतः ।। ८० ।।

Riding on the chariot the Brahmin moved on all sides at the foot of the mountain, but could not get the way. The Brahmin was eager to see Lord Visṇu; he then spread the Kusa grass on the ground, became silent and lay down. [79.2-80]

दर्शने तस्य देवस्य तमेव शरणं ययौ ।८१.१ ।

For the purpose of seeing the Lord, he took refuge in Him alone [81.1].

ततः शुश्राव वचनं गिरेः पश्चादमानुषम् ।।८१.२ ।।

भगवद्भक्तिविषयं संलापं कुर्वतां मिथः ।

ततो विद्यापतिर्हृष्टोऽनुसरंस्तं जगाम वै ।।८२।।

Then from behind the mountain he heard the superhuman voice of some beings discussing with one another on subjects relating to devotion to the Lord. At this Vidyapati was happy, and following it, just went ahead [81.2-82].

ददर्श शबरागारैर्वेष्टितं परितो द्विजाः ।

क्षेत्रस्य दीपसंस्थानं ख्यातं शबरदीपकम् ॥८३॥

O Sages, he saw the lamp-point of the sacred place, known as Sabaradipaka. It was surrounded on all sides by the houses of Sabaras [83].

तत्र गत्वा शनैर्विप्रः प्रविश्य विनयान्वितः ।

ददर्श विष्णुभक्तांस्ताञ्छंखचक्रगदाधरान् ॥८४ ।।

Reaching there slowly, and entering with humility, the Brahmin saw those devotees of Lord Visṇu who were holding the conch, discus and mace [84].

प्रणम्य शिरसा विप्रस्तस्थौ बद्धांजलिस्तदा ।

ततो विश्वावसुर्नाम शबरः पलितांगकः ।। ८५ ।।

अवसाय हरेः पूजां पूजाशेषोपशोभितः ।

संप्राप्तो गिरिमध्यात्तु तस्मिन्नेव क्षणे द्विजाः ।।८६।।

After bowing his head, the Brahmin stood with palms joined reverentially. Then, O Sages, at that very moment a Sabara with an aged body, Visvavasu by name, arrived there from the centre of the mountain, after finishing the worship of Lord Visṇu. He was shining with the residual articles of worship. [85-86]

आलोक्य तं द्विजो हर्षमुपयातो व्यचिन्तयत् ।

एष प्राप्तो हरेः स्थानाच्छ्रान्तो निर्माल्यभूषितः ।।८७।।

वैष्णवाग्र्य इतो वार्तां विष्णोः प्राप्स्यामि दुर्लभाम् ।

चिन्तयन्नेवं विप्रोऽसौ शबरेणाभिभाषितः ।। ८८ ।।

Seeing him, the Brahmin was greatly pleased and thought: “He has come from the Abode of Lord Visnu. He is fatigued, is adorned with Nirmalya (the remains of the offering to the Lord), and is the foremost of the devotees of Lord Visṇu. From him I shall obtain the information about Lord Visṇu which is difficult to get." The Brahmin was thinking thus, when he was addressed by the Sabara himself. [87-88]

।। शबर उवाच ।।

कुतः समागतो विप्र काननान्तं सुदुस्तरम् ।

क्षुत्तृभिरतिश्रान्तश्च सुखमत्रास्यतां चिरम् ।।८९।।

The Sabara said: "O Brahmin, whence have you come into this forest region which is very difficult to cross? You are very much exhausted with hunger and thirst; stay here comfortably for any length of time." [89].

पाद्यमासनमर्घ्यं च दत्त्वा विश्वावसुर्द्विजम् ।

उवाच प्रश्रयगिरा प्रस्तुतं प्रतिपादयन् ।।९०।।

फलैः पाकेन वा विप्र प्राणयात्रा भवेत्तव

यत्तुभ्यं रोचते तद्वै दीयतेऽत्र मया द्विज ।।९१।।

Offering water for washing feet, seat and other articles of respectful reception, Viswavasu spoke to the Brahmin with words of humility, explaining the things placed before him: "O Brahmin, how is your life sustained, is it by fruits or by cooked food? Whatever pleases you, O Brahmin, that indeed will be offered by me now. [90-91]

भाग्यं ममाद्य भगवञ्जीवितं सफलं च मे ।

प्राप्तोऽसि मद्गृहं विप्र साक्षाद्विष्णुरिवापरः ।।१२।।

O noble one, it is my good fortune today, and my life has become successful as you have arrived in my house, O Brahmin, like another Lord Visnu Himself." [92]

इति ब्रुवाणं शबरं प्रोवाच द्विजपुंगवः ।

न मे फलैर्न पाकेन कार्यं वैष्णवपुंगव ।। ९३ ।।

To the Sabara who was saying thus, that eminent Brahmin replied: "O best of the devotees of Lord Visṇu, I have no need of fruits nor of cooked food. [93]

यदर्थमागतो दूरात्साधो तत्सफलं कुरु ।

इन्द्रद्युम्नस्य नृपतेरवन्तिपुरवासिनः ।।९४।।

पुरोहितोऽहं संप्राप्तो विष्णोर्दर्शनलालसः । ९५.१ ।

O noble one, fulfil the object with which I have come from far. King Indradyumna lives in the city of Avanti. I am his priest who have come here with a desire to see Lord Visnu [94-95.1].

राज्ञाग्रे तैर्थिकानां हि समाजावसरे श्रुतम् ।। ९५.२।।

तीर्थक्षेत्रप्रसंगेन केनचित्प्रस्तुतं तदा ।

यथा निवेदितं क्षेत्रं राजाग्रे जटिलेन वै ।।९६।।

आनुपूर्व्याच्च तत्सर्वं कथयामास स द्विजः । ९७. १ ।

The King had first heard about it in the assembly of pilgrims when it was indicated by somebody in connection with the places of pilgrimage and sacred places. "As this sacred place was mentioned before the King by the person having matted hair, the Brahmin spoke about all that in due order, and said : [95.2-97.1]

एतदर्थमहं साधो राज्ञा चोत्कण्ठितेन वै ।। ९७.२।।

प्रेषितोऽहं हरिं द्रष्टुमत्रस्थं नीलमाधवम् ।

दृष्ट्वा यावन्नरपतेर्वार्त्तं नेष्यामि सोऽप्यहम् ।।९८।।

निराहारो ध्रुवं साधो तन्मां विष्णुं प्रदर्शय । । ९९।।

“Hence, for this purpose, O noble one, the anxious King has sent me, to see Lord Visṇu who is present here. Until I take the message for the King after seeing Lord Nilamadhava, O noble one, I will certainly remain without food. Therefore show me Lord Visnu." [97.2-99]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

इन्द्रद्युम्नपुरोहितस्य नीलमाधवदर्शनार्थागमनवर्णनं नाम सप्तमोऽध्यायः ।। ७।।

Thus ends the Seventh Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in

Part Two relating to Lord Visṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of coming of the Priest of Indradyumna for seeing Lord Nilamadhava."

अष्टमोऽध्यायः

Eighth Chapter

Vidyapati Sees the Lord and Returns

|| जैमिनिरुवाच ॥

इत्युक्तस्तेन विप्रेण शबरश्चिन्तयाकुलः ।

अस्माकमुपजीव्योऽसौ रहस्यस्थो जनार्दनः ।। १ ।।

Jaimini said: Thus told by the Brahmin, the Sabara was perturbed, and thought: "Our life is dependent upon this Lord Janardana' who has been hitherto remaining in secrecy. [1]

उपस्थितं नो दुर्दैवं येन स्यात्सार्वलौकिकः ।

न दर्शयामि चेद्विप्रं शापं मेऽसौ प्रदास्यति ॥२॥

Now our misfortune has come because of which He will become known to all. If I do not show the Lord to the Brahmin, he will inflict a curse on me. [2]

सर्वेषां ब्राह्मणो मान्यो विशेषादतिथिस्त्वयम् ।

यस्मिन्विफलकामे तु द्वौ लोकौ विफलौ मम ॥३॥

A Brahmin is to be respected by all, and more so, because here he is a guest. If his wish goes unfulfilled, for me both the worlds (this and the next) will become useless." [3]

एवं विचारयन्विश्वावसुः शबरपुंगवः ।

जनप्रवादं सस्मार पुराणं शबरालये ।।४।।

Thinking thus, that best Sabara Visvavasu recollected the old popular belief prevalent in the abode of Sabaras: [4]

अस्मिन्नन्तर्हिते देवे भूम्यन्तर्लीनमाधवे ।

इन्द्रद्युम्नो नरपतिः शक्रतुल्यपराक्रमः ।।५।।

मनुष्यवपुषा यो वै ब्रह्मलोकं व्रजेदपि ।

सोऽस्मिन्प्रजाभिरागत्य वाजिमेधशतेन च ॥ ६ ॥

इष्ट्वा दारुमयं विष्णुं चतुर्द्धा स्थापयिष्यति ।७.१ ।

"When this Lord Nila Madhava becomes invisible and remains hidden inside the earth, King Indradyumna who is equal to Lord Indra in prowess and will even go to Brahmaloka (world of Brahma) indeed with the human body itself, will come here with his subjects. After offering worship through a hundred horse-sacrifices, he will install Lord Visnu in fourfold wooden form. [5-7.1]

अस्य चेद्भाग्यमुत्पन्नं ब्राह्मणस्यातिथेर्भृशम् ।।७.२।।

अन्तर्धानं भगवतः सन्निधानमथो भवेत् ।

तदेनं दर्शयिष्यामि नीलेन्द्रमणिमच्युतम् ।।८।।

If the good fortune of this Brahmin who is the guest has arisen strongly, there will be disappearance of the Lord and then His manifestation. Therefore I shall show him Lord Acyuta[2] who is of blue sapphire. [7.2-8]

न पौरुषेयं कस्यापि कर्तव्ये दैवनिर्मिते ।

इत्थं विचार्य मनसा शबरश्च पुनः पुनः ।।९।।

उवाच विप्रं पुरतो ध्यायन्तं विष्णुमव्ययम् ।।१०।।

When the task has been decided by divine will, human effort of anyone is of no avail." Reflecting thus mentally

2. Visnu

again and again, the Sabara spoke to the Brahmin who was contemplating on Lord Visṇu the Immutable One, in front of him. [9-10]

।। शबर उवाच ॥

अस्माभिः पूर्वतोऽप्येष उदन्तः श्रुत एव हि ।

इन्द्रद्युम्नो नरपतिरत्र वासं करिष्यति ।।११।।

The Sabara said: We have also previously heard this saying that King Indradyumna would dwell here. [11]

ततोऽपि भाग्यवांस्त्वं हि यदग्रे नीलमाधवम् ।

चक्षुषा पश्यसे ब्रह्मन्नेहि यामो ह्यधित्यकाम् ।।१२।।

O Brahmin, you are indeed more fortunate than he, for you will behold Lord Nilamadhava in front of you with your own eyes. Come, we shall go to the upper part of the mountain. [12]

इत्युक्त्वा तं करे धृत्वा वर्त्मना गहनं ययौ ।

उपर्युपर्युपारुह्य शिलाविषमवर्त्मनि ।।१३।।

एकैकनरगम्ये च कंटकाचितदुर्गमे ।

तमः प्राये पथि गतं बोधयन्वचसा द्विजम् ।।१४।।

So saying, taking him by the hand, the Sabara proceeded along the path leading to the thicket. They ascended higher and higher along the path which was rugged due to stones and where at a time only one man could go. It was also difficult to negotiate being thorny. The way was almost dark and he was orally guiding the Brahmin [13-14].

मुहूर्ताभ्यां रौहिणस्य कुण्डस्याविशतां तटे ।

तं दृष्ट्वा सोऽब्रवीद्विप्रं कुण्डमेतद्विजोत्तम ।।१५।।

रौहिणाख्यं महत्तीर्थं कारणं सर्वपाथसाम् ।

अत्र स्नात्वा नरो याति वैकुण्ठभवनं द्विज ।।१६।।

In a couple of muhurtas3 they arrived at the bank of Rauhina tank. Seeing that tank he spoke to the Brahmin: "O best of Brahmins, this tank called Rauhina is a great holy place and is the origin of all waters. Bathing here, O Brahmin, man goes to Lord Visnu's Abode. [15-16]

एतस्य पूर्वभागेऽसौ कल्पच्छायावटो महान् ।

छायां यस्य समाक्रम्य ब्रह्महत्यां व्यपोहति ।।१७।।

On its eastern side is this great shady Kalpa Banyan tree, stepping into whose shade one destroys even the sin of killing a Brahmin. [17]

एतयोरन्तरे ब्रह्मन्निकुञ्जाभ्यन्तरे स्थितम् ।

पश्य साक्षाज्जगन्नाथं वेदान्तप्रतिपादितम् ।।१८।।

O Brahmin, in between the two, and present inside the bower, see Lord Jagannatha, the Lord of the world Himself, who has been established by the Upanisads. [18]

दृष्ट्वा जहीहि सकलं विविधं पापसंचयम् ।।

इत ऊर्ध्वं न शोचस्व पतितो भवसागरे ।।१९।।

See Him and destroy all your accumulated diverse sins, and though fallen in the ocean of worldly existence, do not grieve henceforward." [19]

।। जैमिनिरुवाच ।।

स तु कुण्डे द्विजः स्नात्वा संप्रहृष्टमनाः सुधीः ।

दूरात्प्रणम्य शिरसा मनसा वचसा हरिम् ।।२०।।

तुष्टाव चैकाग्रमना हर्षगद्गदया गिरा ।। २१ ।।

3. One Muhūrta is 48 minutes

Jaimini continued: Then the Brahmin bathed in that tank and was extremely delighted at heart. That wise one bowed his head to Lord Visṇu from a distance, and prayed mentally as also through words, with a one-pointed mind in a voice faltering with joy. [20-21]

।। विद्यापतिरुवाच ॥

प्रधानपुरुषातीत सर्वव्यापिन्परात्पर ।

चराचरपरीणाम परमार्थ नमोऽस्तु ते ।। २२।।

Vidyapati said: "Salutations to Thee, O Lord who transcendest Pradhana 4 and Purusa, O Lord who art all- pervading, O Lord who art Higher than the highest, O Supreme Truth! O Lord from whom the world with the moving and the non-moving things has evolved ! [22]

श्रुतिस्मृतिपुराणेतिहाससंप्रतिपादितैः ।

कर्मभिस्त्वं समाराध्य एक एव जगत्पते ।।२३॥

O Lord of the world, Thou art the only one object of propitiation by the actions prescribed by the Vedas, smrtis, puranas and epics. [23]

त्वत्त एतज्जगत्सर्वं सृष्टौ संपद्यते विभो ।

त्वदाधारमिदं देव त्वयैव परिपाल्यते ।।२४।।

O Omnipresent Lord, at the time of Creation all this world arises from Thee; it is supported by Thee, O Lord, and it is sustained by Thee alone. [24]

कल्पान्ते संहृतं सर्वं त्वत्कुक्षौ सावकाशकम् ।

सुखं वसति सर्वात्मन्नन्तर्यामिन्नमोऽस्तु ते ।।२५।।

4. Unevolved Nature

5. Soul or Spirit

At the end of the world-cycle everything is dissolved leisurely and remains comfortably in Thy abdomen. Salutations to Thee, O Self of all, O Indweller ! [25]

नमस्ते देवदेवाय त्रयीरूपाय ते नमः ।

चन्द्रसूर्यादिरूपेण जगद्भासयते सदा ।।२६।।

O Lord of gods, salutations to Thee. Salutations unto Thee whose forms are the three Vedas". The world is ever illumined by Thee in the form of the moon, the sun and the like. [26]

सर्वतीर्थमयी गङ्गा यस्य पादाब्जसंगमात् ।

पुनाति सकलाल्लोकांस्तस्मै पावयते नमः ।।२७।।

Salutations to the Lord who is the Sanctifier, by association with whose lotus-like feet the river Ganga has been containing all the sacred bathing places and sanctifies all the worlds. [27]

हवींषि मन्त्रपूतानि सम्यग्दत्तानि वह्निषु ।

परिणामकृते तुभ्यं जगज्जीवयते नमः ।।२८।।

When oblations sanctified by Vedic mantras are properly offered in the sacrificial fires, Thou grantest the result; salutations to Thee who art the Sustainer of the world. [28]

यदंशमुपजीवन्ति जगन्त्यानन्दरूपिणः ।

सर्वकल्मषहीनाय तस्मै ब्रह्मात्मने नमः ।।२९।।

He whose Form is bliss and by a portion whereof beings thrive and move, salutations to Him who is pure Brahman, free from all impurity. [29]

6. Rk, Sama and Yajus

निर्मलाय स्वरूपाय शुभरूपाय मायिने ।

सर्वसङ्गविहीनाय नमस्ते विश्वसाक्षिणे ।। ३०॥

Thou art the Pure, Thou art established in Thy nature, and Thy Form is auspicious; Thou art the Lord of Maya and art free from all attachments: salutations to Thee who art the Witness of the universe. [30]
बहुपादाक्षिशीर्षास्यबाहवे सर्वजिष्णवे ।

सर्वजीवस्वरूपाय नमस्ते सर्वरूपिणे ।। ३१॥

Thou hast many feet, eyes, hands, mouths and arms; Thou art all-conquering; Thou art the essential nature of all beings, and all is Thy Form; salutations unto Thee. [31]

नमस्ते कमलाकान्त नमस्ते कमलासन ।

नमः कमलपत्राक्ष त्राहि मां पुरुषोत्तम ।।३२।।

Salutations, O Lord of Goddess Laksmi ! Salutations, O Lord who art seated on the lotus ! Salutations, O Lord with eyes like lotus-petal! O Purusottama (Supreme Being), protect me. [32]

असारसंसारपरिभ्रमेण निपीड्यमानं खलु रोगशोकैः ।

मामुद्धरास्माद्भवदुःखजातात्पादाब्जयोस्ते शरणं प्रपन्नम् ।।३३।। ०

I am very much afflicted indeed by hosts of diseases and sorrow because of wandering in this valueless world. I have come for refuge in Thy lotus-

like Feet: save me from this multitude of sufferings arising from worldly existence." [33]

॥ जैमिनिरुवाच ॥

इति स्तुत्वा सुरेशानं देवं प्रणवरूपिणम् ।

प्रणतः प्रणवं मन्त्रं जजाप पुरतो हरेः ।। ३४।।

Jaimini said: Having prayed to the Lord of the gods, to the Lord whose form is Om, he bowed down and repeated the mantra' 'Om' in front of Lord Hari (Visnu). [34]

जपान्ते शान्तमनसं कृताञ्जलिमुपस्थितम् ।

मन्यमानं कृतार्थं स्वं प्रोवाच शबरो द्विजम् ।। ३५ ।।

At the end of repetition of the mantra his mind became tranquil, and he remained with palms joined reverentially. He was thinking of himself as having accomplished his purpose, when the Sabara spoke to the Brahmin with humility. [35]

।। विश्वावसुरुवाच ।।

कृतार्थस्त्वं प्रभुं दृष्ट्वा सांप्रतं द्विजपुंगव ।

दिनान्तोऽभूद्गृहं यावः क्षुधितोऽसि श्रमान्वितः ।। ३६ ।।

Visvavasu said: O best of Brahmins! You have attained your objective by seeing the Lord now. Day-time has ended; let us go home. You are hungry and also fatigued. [36]

वासोऽप्यरण्ये हिंस्राणां नास्माकमुचिता स्थितिः ।

यावद्भानोर्भान्ति भासस्तावद्यामो निजालयम् ।।३७।।

Moreover, beasts of prey live in the forest: our staying here is not proper. When sunlight is still shining we should get back to our house. [37]

इत्युक्त्वा ब्राह्मणं पाणौ गृहीत्वा शबरः पुनः ।

आजगाम द्विजश्रेष्ठाः स्वाश्रमं त्वरयान्वितः ।। ३८।।

(Jaimini said:) O Best Sages, having said so, the Sabara held the hand of the Brahmin again and promptly came to his house. [38]

7. Sacred formula

ब्राह्मणोऽपि जगन्नाथं ध्यायन्नानन्दसागरम् ।

क्षुत्तृषाश्रमजातानि दुःखानि बुबुधे न हि ।। ३९ ।।

And the Brahmin, too, contemplating on Lord Jagannatha who is the ocean of Bliss, did not feel the pains caused by hunger, thirst and fatigue. [39]

शिलाविषममार्गेऽपि कण्टकोत्करदुर्गमे ।

व्रजन्न दुःखं लेभेऽसौ शरीरानास्थया मुदा ।।४०।

Being delighted, and because of lack of concern for the body, he did not get any pain while walking even on the path which was uneven with stones and was impassable due to sprawling thorns. [40]

एवं व्रजन्तौ तौ विप्रशबरौ शबरालयम् ।

सायाह्ने तमनुप्राप्तौ वैष्णवाग्र्यौ तु भो द्विजाः ।।४१।।

Thus walking, O Sages, the Brahmin and the Sabara, the two foremost devotees of Lord Visṇu, by evening arrived at the house of the Sabara. [41]

तत्रातिथिमनुप्राप्तं ब्राह्मणं शबरोत्तमः ।

भक्ष्यभोज्यविधानैश्च विविधैः समपूजयत् ।।४२॥

There, the best of Sabaras greatly honoured the Brahmin who had arrived as his guest, by arranging varieties of different kinds of food. [42]

ततोऽभितृप्तस्तद्दत्तैरुपचारैर्नृपोचितैः ।

विस्मयं परमं लेभे शबरस्य सुदुर्लभैः ।।४३।।

Thereupon he was fully pleased with the articles of honour offered by the Sabara which were befitting for a King, and he was greatly amazed as ordinarily these would be very difficult for a Sabara to get. [43]

शबरोऽयं निवसति विषमे काननान्तरे ।

आरण्यकैर्वर्तमानः कथमस्य गृहान्तरे ।।४४।।

राजार्हभक्ष्यभोज्यानि सुलभान्यद्भुतं महत् ।४५.१ ।

He thought: "This Sabara lives in a difficult forest region and moves with the forest-dwellers. How in his house are easily available the different kinds of eatables appropriate for a King ? This is a great wonder." [44-45.1].

इति विस्मयमापन्नं ब्राह्मणं शबरस्तदा ।।४५.२।।

प्रोवाच स्निग्धवचसा विनयावनतो भृशम् ।।४६।।

To the Brahmin who was thus astonished, the Sabara spoke with soft words, greatly bent with humility. [45.2-46]

।। शबर उवाच ।।

भो विप्र श्रमहीनोऽसि कच्चित्क्षुत्तृडिवर्जितः ।

आरण्यकानां भवने नागराणां कुतः सुखम् ।।४७।।

The Sabara said: "O Brahmin, are you free from fatigue, and are your hunger and thirst gone? How can there be comfort for the city-dwellers in the house of the forest inhabitants? [47]

अज्ञाता नागरी वृत्तिः शबरैस्तु विशेषतः ।

राजोपजीविनां श्रेष्ठौ राजामात्यपुरोहितौ ।।४८।।

The urban way of living is particularly unknown to the Sabaras. The minister and the priest are the most important among the subjects of a king. [48]

तयो राजसमः पूज्यः पुरोधाः शास्त्रसम्मतः ।

इन्द्रद्युम्नो नरपतिः सार्वभौमः प्रतापवान् ।।४९।।

Of them the priest is to be honoured like the king himself: this is the view of the scriptures. King Indradyumna is an emperor and is powerful. [49]

त्वयि तुष्टे स संतुष्टो ध्रुवं विप्र भविष्यति ।

इत्युक्तवत्यरण्यस्थे स तु प्रीततरो द्विजः ।

उवाच शबरं प्रीत्या विनयाद्भुतवादिनम् ।।५० ।।

When you are satisfied, O Brahmin, he will be definitely well pleased." As the forest inhabitant said so, the Brahmin was pleased still more and spoke with joy to the Sabara who was talking about wonderful things with humility. [50]

॥ विद्यापतिरुवाच ॥

साधो मदुपचाराय हृतान्येतानि यानि ते ।

वस्तून्यमानुषाणीह यान्यदृष्टानि राजभिः ।। ५१ ।।

Vidyapati said: O noble one ! The articles which had been brought by you for my service are superhuman and are unseen in this world even by kings [51]

चित्रमेतद्दिव्यवस्तुसंचयः शबरालये ।

एतज्ज्ञातुं कौतुकं मे साधो संवर्धते महत् ।। ५२॥

Collection of celestial articles in the house of a Sabara is a great wonder. O noble one, my great curiosity to know about this is increasing [52].

॥ शबर उवाच ॥

एतत्प्रकाशितुं विप्र मतिर्नोत्सहते मम ।

तथापि ते द्विजश्रेष्ठातिथिभक्त्या वदाम्यहम् ।।५३।।

The Sabara said: "O Brahmin, my mind does not feel encouraged to disclose this. Even then, O excellent Brahmin, on account of regard for you as a guest, I am telling you. [53]

शक्रादयो देवगणाः समायान्त्यन्वहं द्विज ।

दिव्योपचारानादाय पूजनाय जगत्पतेः ।।५४।।

Lord Indra and hosts of other gods, O Brahmin, everyday come here bringing celestial articles for the worship of the Lord of the world. [54]

पूजयित्वा जगन्नाथं स्तुत्वा नत्वा च भक्तितः ।

गीतवादित्रनृत्यैश्च संतोष्य पुरुषोत्तमम् ।।५५।।

पुनः प्रयान्ति सततं त्रिदिवं सुरसत्तमाः । ५६.१।

After worshipping Lord Jagannatha, praying and bowing with devotion, and pleasing Purusottama (the Supreme Being) through song, music and dance, the excellent gods again go back to heaven regularly. [55-56.1]

दिव्यान्येतानि वस्तूनि निर्माल्यानि जगत्पतेः ।।५६.२।।

दत्तानि तुभ्यं विदुषे कथं विस्मयते भवान् । ५७.१।

These articles are divine and are Nirmalyas, the remains of offerings to the Lord of the world. These were offered to you who are wise; why are you surprised? [56.2-57.1]

विष्णोर्निमाल्यभोगेन क्षीणरोगजरा वयम् ।।५७.२।।

सपुत्रबान्धवाः सर्वे निवसामोऽयुतायुषः । ५८.१ ।

By the partaking of the Nirmalya of Lord Viṣṇu we all have become free from disease and old age, have been endowed with children and relations, and live unbounded spans of life. [57.2-58.1]

विष्णुनिर्माल्यभोगेन क्षीयते पापसंहतिः ।। ५८.२ ।।

न तच्चित्रं द्विजश्रेष्ठ येन स्यान्मुक्तिभाजनम् । ५९.१ ।

By the partaking of the Nirmalya of Lord Visṇu, the multitude of sins are destroyed. That is not surprising, O best of Brahmins, since by this there would be even entitlement to Liberation." [58.2-59.1]

श्रुत्वैतद्दुर्लभं कर्म ब्राह्मणो रोमहर्षणः ।। ५९.२ ।।

आनन्दाश्रुविलुप्ताक्षः स्वं कृतार्थममन्यत ।६०.१।

Hearing about this extraordinary act the hair on the Brahmin's body bristled and his eyes became suffused with tears of joy; he considered himself fortunate. [59.2-60.1]

अहो शबरजन्मासौ पश्यत्यव्ययमीश्वरम् ।। ६०.२।।

तदुच्छिष्टं दिव्यभोगमुपभुंक्ते दिवानिशम् । ६१.१

He thought : “Ah ! He is born in the Sabara tribe, yet he sees the Immutable Lord, and partakes of the Lord's leavings of the celestial offerings day and night. [60.2-61.1]

नान्योऽस्य सदृशो लोके पृथिव्यां सचराचरे ।।६१.२।।

यादृशो विष्णुभक्तोऽयं शबरो नीलपर्वते ।

किं गत्वा स्वगृहे मेऽद्य कुटुम्बेनाऽसुखात्मना ।।६२।।

The type of devotee of Lord Visṇu that this Sabara of the Nila Mountain is, there is none else like him on the earth, in the world of the moving and the non-moving things. What use have I in going back to my own house, or of the family which is of the nature of sorrow ? [61.2-62]

अनेन सख्यं निष्पाद्य स्थास्याम्यत्र वनान्तरे । ६३.१ ।

Making friendship with him I shall remain here in this forest area." [63.1]

चिन्तयित्वा चिरं विप्रः श्रीकृष्णासक्तमानसः ।।६३.२।।

पुनः प्रोवाच शबरं मयि ते चेदनुग्रहः ।

साधो सख्यं त्वया कार्यमिति मे निश्चयो महान् ।।६४।।

The Brahmin's mind had got fixed upon Lord Sri Kṛṣṇas[8]. He reflected for a long time and spoke to the Sabara

8. Visnu

again: “If you have kindness for me, O noble one, I should make friendship with you; this is my great resolve. [63.2-64]

किं गत्वा सेवया राज्ञः परत्रासुखहेतुना ।

अत्र स्थित्वा त्वया सार्धमुपास्य मधुसूदनम् ।।६५।।

यथा पुनर्देहबन्धो यतिष्ये न भवेन्मम ।६६.१ ।

Of what avail is going away from here and doing service to the King, which would be only the cause of sorrow in the next world? Remaining here along with you and worshipping Lord Madhusudana', I shall make endeavour so that for me there will not be the bondage of body again. [65-66.1]

साधु मित्र त्वया सार्धं भाग्यान्मे संगमोऽभवत् ।।६६.२।।

दुस्तारं भवसंसारं तरिष्ये त्वत्प्रसादतः ।६७.१।

Rightly, O friend, by my good fortune there could be contact with you; by your kindness I shall get over the ocean of worldly existence which is difficult to cross. [66.2-67.1]

सारमेतत्प्रशंसन्ति संसारे भवसागरे ।।६७.२।।

यद्वैष्णवेन मित्रत्वं दुःखसंसारपारदम् ।६८.१।

In this world of transmigration and the ocean of worldly existence, friendship with a devotee of Lord Visṇu which enables one to cross the world of sorrow is praised as the only thing of real value. [67.2-68.1]

मित्रस्य सहवासेन पुनः प्रत्यक्षमेष्यति ।।६८.२।।

भगवान्पुण्डरीकाक्षः शंखचक्रगदाधरः ।

इन्द्रद्युम्नो नरपतिर्मयि प्रत्यागते सखे ।।६९।।

भगवन्तं समाराद्धुमिहैव स निवत्स्यति ।७०.१।

9. Visnu

When I stay with you, the friend, Lord Visṇu who has lotus-like eyes and holds the conch, discus and mace, will be directly seen again. But, if I return, O friend, King Indradyumna will be able to dwell here itself for worshipping the Lord. [68.2-70.1]

प्रासादं विपुलं चात्र चिकीर्षुर्भगवत्प्रियम् ।।७०.२ ।।

सहस्रमुपचाराणां पूजनाय जगत्पतेः ।

रचयिष्यामीति महत्प्रतिज्ञाऽऽसीन्महीपतेः । ।७१।।

प्रतिश्रुतं तत्पुरतः प्रीतस्तन्मेऽनुमन्यताम् ।।७२।।

Wishing to build here a great temple dear to the Lord, he has taken the great pledge: 'For the purpose of worship of the Lord of the world with a thousand services I shall construct it'. I have promised in front of him; therefore, be pleased to permit me to leave." [70.2-72]

।। शबर उवाच ॥

सखे पुरातनी वार्त्ता प्रसिद्धैवात्र तादृशी ।।७३।।

त्वया यथैव कथित इन्द्रद्युम्नसमागमः ।

केवलं माधवं तत्र न द्रक्ष्यति महीपतिः ।।७४।।

The Sabara said: "O friend, one ancient story has been well-known here, exactly as has been told by you about the coming of Indradyumna. Only, the King will not be able to see Lord Madhava there. [73-74]

अचिरादेव भगवान्स्वर्णवालुकयावृतः ।

प्रतिजज्ञे यमायैतदन्तधीनं गमिष्यति ।। ७५ ।।

Very soon, indeed, the Lord will be covered by golden sand and will become invisible, as He has assured this to Lord Yama. [75]

महाभाग्यपरीपाकात्प्रत्यक्षोऽयं त्वया कृतः ।

इन्द्रद्युम्नागमाभ्यासे ध्रुवं स व्यवधास्यति ।।७६।।

As the result of your great good fortune you could see Him directly; when Indradyumna's coming is near, He will surely be hidden from view. [76]

एषोऽर्थस्तु त्वया मित्र न वक्तव्यो नृपाग्रतः ।

आगत्य सोऽत्र नृपतिरदृष्ट्वा परमेश्वरम् ।।७७।।

प्रायोपवेशव्रतवान्स्वप्ने दृष्ट्वा गदाधरम् ।

तदादेशाद्दारुमयं प्रभोर्लिंगचतुष्टयम् ।।७८।।]

पूजयिष्यति भक्त्या च प्रतिष्ठाप्य स्वयंभुवा ।७९.१।

But, O friend, this thing should not be uttered by you before the King. When he comes here the King will not be able to see the Supreme Lord, and will take up a vow of sitting with fast unto death. Then seeing the Lord who is the Wielder of mace (Visnu) in dream, as per the Lord's command he will get four wooden images of the Lord installed through Lord Brahma and worship with devotion. [77-79.1]

स्थितिरत्र हरेर्यावदावयोर्वंशसंस्थितिः ।।७९.२ ।।

अनुग्रहाद्भगवतो नात्र कार्या विचारणा । ८०.१ ।

So long as Lord Visnu will stay here, by the grace of the Lord the lineage of both of us will continue: no doubt should be entertained regarding this. [79.2-80.1]

तदत्रार्थे सखे खेदं मा व्रज क्षिप्रमेव हि ।।८०.२।।

निर्वत्स्यतेऽचिरादेव मित्रेदानीं सुखं स्वप ।८१.१ ।

Therefore, O friend, on this score do not have any grief; quickly indeed this will take place, and very soon. Hence, O friend, now sleep happily. [80.2-81.1]

प्रातर्दृष्ट्वा पुनर्देवं नीलेन्द्राश्ममयं विभुम् ।।८१.२।

सिन्धौ स्नात्वा तस्य तटे निवासाय महीपतेः ।

द्रक्ष्यामः साधु संस्थानं यथाभिलषितं सखे ।।८२ ।।

In the morning, we shall see again the Omnipotent Lord made of sapphire gem. After taking bath in the Sea, on its shore, O friend, as per your wish we shall see a good place for the abode of the King.” [81.2-82]

इत्यन्याश्च कथाः पुण्याः कृत्वा तौ च परस्परम् ।

शुभस्थाने चास्वपतां शयने पल्लवास्तृते ।।८३।।

Talking thus, and also discussing about other holy topics with each other, both of them slept in a clean spot on a bed of scattered tender leaves. [83]

प्रभातायां तु शर्वर्यां तीर्थराजोदकेन तौ ।

स्नानं निर्वर्त्य विधिवन्माधवं प्रणिपत्य च ।।८४।।

राजार्हस्थानं निर्णीय निवासाय गतौ पुनः । ८५.१।

When the night became clear dawn, they finished bath appropriately in the water of the Sea, and prostrated before Lord Madhava. After selecting the place appropriate for the King, they went back to the house. [84-85.1]

तत्र मित्रेणाभिमन्त्र्य राज्ञो निर्देशकारणात् ।। ८५.२।।

रथमारुह्य विप्रः स त्ववन्तीपुरमाययौ ।।८६।।

There, after speaking to the friend, because of the instruction of the King, the Brahmin mounted the chariot and came back to Avanti city. [85.2-86]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

पुरुषोत्तमदर्शनमनु इन्द्रद्युम्नपुरोहितस्यावन्तीपुरीं प्रत्यागमनवर्णनं

नामाष्टमोऽध्यायः ।। ८ ।।

Thus ends the Eighth Chapter of the Dialogue between Jaimini and the Sages in Purusottama Kṣetra Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Narration of the Return of the Priest of Indradyumna to Avanti-City after seeing Lord Purusottama (Jagannatha)."

नवमोऽध्यायः

Ninth Chapter

Query of King Indradyumna to Vidyapati

|| जैमिनिरुवाच ॥

प्रत्यागते ततो विप्रे सायाह्ने सुरसंकुले ।

माधवार्चनवेलायां वातश्चण्डगतिर्ववौ ॥१॥

Jaimini continued: When the Brahmin returned from there and in the evening when the gods had gathered, at the hour of the worship of Lord Madhava, wind blew at a tremendous speed. [1]

सुवर्णवालुकाश्चासौ विचकार च सर्वशः ।

तेनाकुलदृशो देवा न शेकुरवलोकने ||२||

श्रीकान्तस्य तदा विप्रा दध्युस्ते पुरुषोत्तमम् ॥३.१ ।

It threw up the golden sands all around. Their eyes filled with it, the gods were not able to see Lord Srikanta (Consort of Laksmi, Lord Visnu). Thereupon, O Sages, they meditated on Purusottama, the Supreme Being. [2-3.1]

यावद्ध्यानस्थिरदृशो मुहूर्तं ते दिवौकसः ।।३.२ ।।

ध्यानान्ते वालुकाराशिं ददृशुस्ते न माधवम् ।

रौहिणं च तथा कुण्डं बभूवुर्व्याकुलेन्द्रियाः ।।४।।

For a moment, the eyes of the inhabitants of heaven (gods) remained steady in meditation. At the end of meditation, they saw only the heap of sand and not Lord Madhava, nor also likewise that Rauhina tank. Their minds were perplexed. [3.2-4]

चिन्तामवापुर्महतीं हाहेति रुरुदुर्भृशम् ।

किमेतन्नो हि दुर्दैवमेकदा समुपस्थितम् ।।५।।

दृशां सेचनकः श्रीशः क्षणाद्यन्नोपलभ्यते ।६.१ ।

They had great anxiety and cried intensely, saying, “Oh! Alas! What is this misfortune of ours which has come all at once: the Consort of Goddess Lakṣmi (Lord Viṣṇu) who was like a sprinkler of cool showers for our eyes is not available in a moment ! [5-6.1].

अपराधः किमस्माकं लक्षितः पुरुषोत्तम ।।६.२।।

युगपत्सेवकान्सर्वानपहाय न दृश्यसे ॥७.१ ।

O Purusottama (Supreme Being), what fault of ours was observed by Thee, that at once abandoning us all who are Thy servants, Thou art not being seen ? [6.2-7.1]

येषामर्थे जगन्नाथ स्वीचकर्थ कलेवरम् ।।७.२।।

ताननाथान्परित्यज्य कानने किमुपेक्षसे ।८.१ ।

Rejecting the destitutes for whose sake, O Lord of the world, Thou hast assumed the Body, why dost Thou forsake them in the forest ? [7.2-8.1]

स्वशरीरविभूतीन विहाय कमलेक्षण ।।८.२।।

किमकाण्डं रचयसि कथाशेषान्दिवौकसः ।

तवांशभूतान्नः सर्वान्यज्वानः प्रयजन्ति वै ।।९।।

त्वत्प्रीत्यै यज्ञपुरुष त्वदादिष्टफलप्रदान् ।

त्वदहंकारवर्ष्माणस्त्वदनुग्रहजीवनाः ||१०||

कांदिशीकाः कुत्र यामः सांप्रतं त्वदुपेक्षिताः ।

दिवि स्थानैश्च किं कार्यं त्वामनालोक्य माधव ।।११।।

We are the expansions of Thy own Body. Abandoning us, O Lord with lotus-like eyes, why hast Thou brought about this unexpected event, because of which we who are the denizens of heaven (gods), have now remained only in story (we are as good as dead)? As all of us form parts of Thee only, the sacrificers offer sacrifice to us, and, O Soul of Sacrifice, only for Thy pleasure we give the results as ordained by Thee. Our bodies have arisen from Thy Ego and our lives depend upon Thy grace. Being abandoned by Thee we do not know in which direction to go, where shall

we go now? What is the use of places in heaven without seeing Thee, O Lord Madhava ? [8.2-11]

अकृतार्थस्त्वया हीना भविष्यामो वनेचराः ।

निष्कलंकसुधाभानुं सुषमापरिभावुकम् ।।१२।।

त्वदास्यं चेन्न पश्यामो न यास्यामः सुरालयम् ।१३.१।

Being deprived of Thee, our lives will be worthless, and we will be wanderers in the forest. If we don't see Thy Face which is like the spotless moon and which humbles even exquisite beauty, we will not go back to heaven. [12-13.1]

तप आस्थाय परममत्रैव संशितव्रताः ।। १३.२।।

वतीमहे वन्यवृत्त्या जटावल्कलधारिणः ।

यावत्त्वां पुण्डरीकाक्ष विलोकिष्यामहे वयम् ।।१४।।

Starting severe austerities with a rigid vow, having matted hair and wearing bark of trees, and living on forest-food, we will remain here itself until we see Thee, O Lord with lotus-like eyes! [13.2-14]

निसर्गकरुणांभोधे दीनान्नस्त्रातुमर्हसि ।

अनाथान्दीनहृदयांस्त्वामेव शरणं गतान् ।।१५।।

O Lord who art the Ocean of Compassion by nature, be pleased to protect us who are miserable, are destitutes and sad at heart, and who have taken refuge in Thee alone. [15]

त्वदनालोकशोकैकपारावारे निमज्जतः ।

शुभदृष्टितरण्या नः समुद्धर जगत्पते ।।१६।।

O Lord of the world, we are immersed in the ocean which consists solely of the sorrow of being deprived of seeing Thee; save us by the boat of Thy auspicious glance." [16]

एवं प्रलपतां तत्र सर्वेषां त्रिदिवौकसाम् ।

अशरीरा तदा वाणी पुनः प्रादुर्बभूव ह ।।१७।।

When all the gods were thus lamenting there, at that time a supernatural voice still became audible indeed: [17]

अत्रार्थे भोः सुरा यत्नं कर्तुमर्हथ नो वृथा ।

अद्य प्रभृति देवस्य दर्शनं दुर्लभं भुवि ।। १८ ।।

अत्र स्थानेऽपि तं नत्वा तद्दर्शनफलं लभेत् । १९.१।

“For this purpose, O gods, you should not strive in vain. From today onwards, seeing the Lord on earth will be difficult. But one will get the benefit of seeing Him even by bowing to Him in this place. [18-19.1]

स्वयंभुवोऽन्तिकं गत्वा हेतुं ज्ञास्यथ निश्चितम् ।।१९.२।।

Going to Lord Brahma, you will surely know the reason for this." [19.2]

तच्छ्रुत्वा त्रिदशाः सर्वे ब्रह्मणोऽन्तिकमागताः ।

यमानुग्रहवृत्तांतमवतारं च दारुणः ।।२०।।

श्रुत्वा सन्तुष्टमनसः सर्वे ते त्रिदिवं गताः । २१.१ ।

Hearing that, all the gods came to Lord Brahma. They heard about the story of showing grace to Yama and the incarnation of the Lord with the Wooden Form. Having heard that, all of them were pleased at heart and went back to heaven. [20-21.1]

स तु विद्यापतिर्विप्रो रथारूढोऽभ्यचिन्तयत् ।।२१.२ ।।

मम कार्यं तु निष्पन्नं यद्दृष्टो नीलमाधवः ।

आसमन्तात्क्षेत्रमिदं परिभ्रम्यावलोकये ।।२२॥

Meanwhile the Brahmin Vidyapati seated in the chariot, reflected, "My work is over since I have seen Lord Nilamadhava. I shall see this sacred place, moving about up to the boundary on all sides. [21.2-22]

अदृष्टपूर्वं परमं सुपुण्यं संकीर्तनं यस्य मलापहारि ।

क्षेत्रोत्तमं श्रीपुरुषोत्तमाख्यं प्रदक्षिणीकृत्य व्रजामि तूर्णम् ॥२३॥

This best sacred place called Sri Purusottama is supremely holy, and talking about it itself destroys impurities. It has not been seen by me before. After moving around it, I shall proceed expeditiously. [23]

पृथ्वीप्रदक्षिणफलं शतधा भजन्ते पर्यन्ति ये सकलकल्मषदार्यरण्यम् ।

नीलाद्रिमण्डितमिदं पुरुषोत्तमाख्यं मित्रं ममोपदिशति स्म समुद्रतीरे ।।२४।।

My friend has told me on the coast of the Sea that those who go around this forest called Purusottama which is adorned by the Niladri mountain and is the destroyer of all sins, get hundred-fold the benefit of going round the earth." [24]

विचिन्त्येत्थं द्विजश्रेष्ठः परिबभ्राम वै तदा ।

क्षेत्रं पश्यन्वनं चैव नानाद्रुमगणान्वितम् ।।२५।।

नानापक्षिगणाघुष्टं कूजद्भ्रमरगुंफितम् ।

अप्रविष्टार्ककिरणं छायातरुगणावृतम् ।।२६।।

Thinking thus, the best of Brahmins then moved about seeing the sacred place and the forest which was full of hosts of varieties of trees. It was filled with the sounds of groups of diverse birds, and was having strings of humming black-bees. Sun-rays were not entering there and it was covered with groups of shady trees. [25-26]

सर्वर्तुकुसुमोपेतं लतागुल्मोपशोभितम् ।

नानाजलाशयाधारकूजत्सारससंकुलम् ।।२७।।

पद्मकह्लारकुमुदविकचोत्पलराजितम् ।

न जलं तत्र कुसुमपरिहीनं लतादिकम् ।।२८।।

It was endowed with flowers of all seasons and adorned with creepers and bushes. It was abounding in many lakes and tanks full of cackling swans, and looking beautiful with lotuses, water-lilies, red lotuses and fully blossomed blue lotuses. There was no water or creeper, etc. which was devoid of flowers. [27-28]

परीत्य वेगात्तत्क्षेत्रं जगामाथ द्विजोत्तमः ।

ध्यायन्निरशनः प्राज्ञः प्राप्यावन्तीं दिनात्यये ।। २९ ।।

दूतैरावेदितं पूर्वं दूरस्थस्यागतं द्विजाः ।

श्रुत्वेन्द्रद्युम्नो नृपतिः प्रहर्षं परमं ययौ ।। ३० ।।

Having gone around that sacred place speedily, the best of Brahmins then set out, contemplating (on Lord Jagannatha), and not taking any food. O Sages, when the wise one came near Avanti at evening time, and was yet at a distance, messengers conveyed to the King the information about his coming. Hearing that, King Indradyumna got supreme delight. [29-30]

तदागमनमाकांक्षन्पूजयित्वा जनार्दनम् ।

विद्वद्भिर्ब्राह्मणैः सार्धं तस्थौ संहृष्टमानसः ।। ३१ ।।

Waiting for his arrival, he worshipped Lord Visṇu and remained with a delighted heart, along with the wise ones and Brahmins. [31]

एतस्मिन्नन्तरे विप्राः स तु विद्यापतिर्द्विजः ।

प्रावेशिकैर्वेत्रहस्तैर्दौवारिकपुरःसरैः ।।३२।।

निर्दिष्टमार्गः पौरैश्चानुमतः कौतुकान्वितैः ।

निर्माल्यमालां नीलाख्यमाधवस्य सुशोभनाम् ।।३३।।

निधाय पाणौ राजाग्रे प्रविवेश त्वरान्वितः । ३४.१।

Meanwhile, O Sages, the Brahmin Vidyapati was shown the way by those who were in charge of the entrance with cane in hand, with the door-keepers going in front, and he was being honoured by the citizens who were filled with curiosity. Holding in his hand the beautiful ‘Nirmalyamala’" of Lord Nilamadhava, he promptly entered the King's presence. [32-34.1]

तं दृष्ट्वा नृपतिः सोऽथ समुत्थाय वरासनात् ।

प्रसीद जगदीशेति वदन्नन्तिकमभ्यगात् ।।३४.३।।

Seeing him, the King then rose from his excellent throne uttering, ‘Be gracious, O Lord of the world !' and went near him. [34.3]

अद्य मे जीवितं जातं सफलं जन्मकर्मणा ।

निर्माल्यमालावपुषं यत्पश्यामीह माधवम् ।।३५।।

Then he said, "The life which I had got by being born has become fruitful today, since here I am seeing Lord Madhava in the shape of the Nirmalya garland [35]

मालां मुकुन्दशिरसोऽनुपमप्रमोदलाभाधरीकृतसुरद्रुमकान्तगन्धाम् ।

अन्धीकृतालिनिचयां पवनप्रसारिगन्धप्रणाशितजगत्कलुषां नमामि ।। ३६।।

1. Garland offered to the Lord and later taken out from His Image

I salute the garland which has been brought from the Head of Lord Visṇu and which by its acquisition of incomparable strong perfume has excelled the lovely fragrance of the celestial tree. It has blinded the swarm of black-bees and completely destroyed the impurity of the world by its fragrance which is being spread by the wind. [36]

यत्पादपङ्कजगलद्रजसोनुषंगा

ब्रह्मादयः परमसंपदमापुरस्य ।

विष्णोः कलेवरसमुज्ज्वलितांगराग-

संसक्तपुष्पनिलयां प्रणतोऽस्मि मालाम् ।।३७।।

पद्मां हृत्पद्मवसतिं सपत्नीं या हसत्यसौ ।

विकस्वरैः सुकुसुमैर्विष्ण्वंकस्थितिगर्विताम् ।।३८।।

Lord Brahma and others have got supreme prosperity by contact with the dust fallen from the lotus-like Feet of Lord Visṇu; I bow to the garland containing the flowers to which the unguents brightened by the Body of that Lord are adhering. This bright garland with full-blown beautiful flowers clearly mocks at its fellow-consort Goddess Padma (Lakṣmi) who dwells in the lotus-like heart (of Lord Visnu), and is proud of its position on the lap of Lord Visnu. [37-38]

कुत्र स्थितेयमाहार्षीन्महिमानं स्रगुज्वला ।

या श्रीनिधेः शरीरेऽभूत्सर्वाङ्गव्यापिनी चिरम् ।।३९।।

Where was this bright garland before, that it enjoyed this glory of remaining on the Person of the Lord who is the repository of splendour (Lord Visṇu), spreading over the whole Body for a long time ? [39]

जय नीलाद्रिशिखरभूषणाघप्रदूषण ।

प्रणतार्तिहर श्रीमंस्त्राहि मां शरणागतम् ॥४०॥

Glory to Thee, O Lord, the Ornament of the top of Niladri! O Destroyer of sins! 0 Glorious Lord! O Remover of the sorrow of one who bows! Protect me who have come for refuge." [40]

इति ब्रुवाणः क्षितिपो बाष्पगद्गदया गिरा ।

जगाम शिरसा भूमिं स्फुरद्रोमांचकंचुकः ।।४१।।

So saying with a voice faltering due to tears, the King bowed with his head being on the earth, his body shaking with a coat of bristling hair. [41]

सोऽपि विद्यापतिर्विप्रः क्षपिताशेषकल्मषः ।

दिव्यदेहो नृपस्याग्रे ध्यायन्माधवमास्थितः ।।४२।।

तेजसा सर्वलोकानां पापानि क्षालयन्सुधीः ।

अनुगृह्णातु देवस्त्वां नीलाद्रिशिखरालयः ।।४३।।

The Brahmin Vidyapati too was present in front of the King, contemplating on Lord Madhava; all his sins had been destroyed without the least trace, and he had acquired a celestial body. By his radiance that wise one was washing away the sins of all people. He said: "May the Lord who dwells on the top of Niladri shower His grace upon you ! [42-43]

श्रीपतेरियमाज्ञा ते मालारूपा प्रकाशिता ।

द्रष्टुं क्षेत्रोत्तमगतं स्वं साक्षान्मुक्तिदायकम् ॥४४॥

This is the Command of Lord Visnu manifested in the form of the garland for you to see the Lord Himself who is present in that best of sacred places and directly grants Liberation." [44]

इत्युच्चरन्नरपतेरामुमोच गले स्रजम् ।

सोऽप्युत्थाय क्षितिपतिर्मालां हृदयलम्बिनीम् ।।४५ ।।

दृष्ट्वा मेने श्रियः कान्तं साक्षाद्धृदयगामिनम् ।४६.१ ।

Uttering this, he placed the garland on the neck of the King. The King too, rising, and seeing the garland which was hanging up to his chest, considered as though Lord Visnu the Lord of Lakṣmi, Himself was present in his heart. [45-46.1]

निधाय पाणी शिरसि दरमीलितलोचनः ।।४६.२।।

आनन्दाश्रुजलक्लिन्नवदनस्तुष्टुवे हरिम् ।।४७ ।।

Placing his hands on the head, with the eyes half-closed and face moist with tears of joy, he prayed to Lord Viṣṇu. [46.2-47]

॥ इन्द्रद्युम्न उवाच ॥

जयाखिलजगत्सृष्टिस्थितिसंहारशिल्पकृत् ।

लीलाविश्ववपुर्लोमसंख्यब्रह्माण्डभारभृत् ।।४८।।

Indradyumna said: "Glory to Thee, O Lord who art the Architect of the creation, continuance and dissolution of the whole world, O Lord who hast the universe as Thy Body by sport and bearest the burden of the universes which are as many as the hairs on Thy Body ! [48]

अन्तर्यामिन्नशेषाणां प्रणतार्तिहर प्रभो ।

ब्रह्मेन्द्ररुद्रमुकुटकिर्मीरितपदाम्बुज ।।४९।।

O Lord who art the Inner Controller of all! O Lord who destroyest the sorrow of those who bow! O Master! O Lord with lotus-like Feet having variegated colour because of the crowns of Lord Brahma, Lord Indra and Lord Siva placed there ! [49]

दीनानाथविपन्नैकसततत्राणतत्पर ।

निर्व्याजकरुणावारिपारावार परात्पर ।। ५० ।।

O Lord who art eagerly engaged in solely ever protecting the suffering ones, the helpless and the distressed! O Lord who art the Ocean of water of deceitless compassion, O Lord who art Higher than the highest ! [50]

त्वदेकशरणं दीनमनादिभ्रमनिर्भरम् ।

परित्राहि जगन्नाथ भक्ताविरतवत्सल ।।५१।।

O Lord Jagannatha, O Lord who art ceaselessly fond of the devotee! Protect me whose sole refuge is Thyself alone, and who am suffering and deeply affected by beginningless delusion." [51]

॥ जैमिनिरुवाच ॥

इति स्तुवन्नरपतिः स्वासने समुपाविशत् ।

गृहमेधिब्रह्मचारियतिवैखानसैर्वृतः ।।५२।।

Jaimini said : Thus praying, the King sat on his own seat, surrounded by householders, celibates, renunciates and recluses. [52]

अष्टादशसु विद्यासु कुशलैर्यज्वभिर्द्विजैः ।

मौनैः स्थविरभृत्यैश्च सार्धं मन्त्रिपुरःसरैः ।।५३।।

विद्यापतिं पूजयित्वा बहुमानपुरःसरम् ।

उपवेश्याग्रतः पीठे पृष्ट्वा कुशलमादितः ।।५४।।

पुरुषोत्तमक्षेत्रस्य विष्णोर्नीलाश्मवर्ष्मणः ।

महिमानं स्वरूपं च पप्रच्छावहितो मुदा ।।५५ ।।

Accompanied by Brahmins adept in sacrifices and in the eighteen branches of knowledge, silent sages, old servants, and with the ministers remaining ahead, he adored Vidyapati with great honour and made him sit on a seat in front. At first he enquired about his well-being. Then he asked with joy and full attention about the glory and real nature of Lord Visnu of the sacred place Purusottama, who had the Body of sapphire. [53-55]

ब्राह्मणः क्षितिपेनासौ पृष्टोऽनुभवमात्मनः ।

भिल्लद्वीपप्रवेशादिमज्जनान्तं सरित्पतेः ।।५६।।

क्षेत्रोत्तमस्य वृत्तान्तं कथयामास विस्तरात् । ५७.१ ।

Being thus asked by the King, the Brahmin related his own experience beginning from the entry into the Bhilla land (tribal territory) up to taking bath in the Sea, and gave at length an account of that most excellent sacred place. [56-57.1]

नीलाद्रिरोहणं नीलमाधवस्य च दर्शनम् ।।५७.२।।

स्नानं च रौहिणे कुण्डे महिमानं वटस्य च ।

नृसिंहाद्यष्टशंभूनां शक्तीनामष्टसंस्थितिम् ।।५८।।

रथेनाक्रमणाद्दृष्टौ क्षेत्रस्यायामविस्तरौ ।

तत्सर्वं वर्णयामास यथावदनुपूर्वशः ।। ५९ ।।

Ascending Niladri, and seeing Lord Nilamadhava, taking bath in Rauhina tank, the glory of the Banyan tree, starting from Lord Nrsimha, about eight Sambhus (manifestations of Lord Siva), the eight-fold presence of the Saktis, the length and breadth of the sacred place as seen by him through visit by the chariot - all that he narrated appropriately in due order. [57.2-59]

तच्छ्रुत्वा चित्रमतुलं तैर्थिकावेदितं पुरा ।

संप्रतीतो हृष्टमनाः पुनस्तं क्षितिपोऽब्रवीत् ।।६०।।

Hearing that which was wonderful and incomparable, which had also been formerly told by the pilgrims, the King's heart was full of joy, he firmly believed in it, and again addressed the Brahmin. [60]

॥ इन्द्रद्युम्न उवाच ।।

श्रुतपूर्वं तु भगवंस्त्वत्तोऽश्रौषं सुदुर्लभम् ।

क्षेत्रोत्तमं द्विजश्रेष्ठ सांप्रतं वर्णयस्व मे ।।६१॥

नीलेन्द्रमणिमूर्तेस्तु विष्णो रूपं यथातथम् । ६२.१ ।

Indradyumna said: What was heard earlier, O revered one, that I have heard from you also, that which is very difficult to get. O best of Brahmins, describe to me now exactly that best of sacred places and the Form of Lord Visnu who has the Image of sapphire. [61-62.1]

।। विद्यापतिरुवाच ॥

हन्त ते कथयिष्यामि दिव्यां मूर्तिं जगत्पतेः ।।६२.२।।

यां चर्मचक्षुषा दृष्ट्वा जायते मुक्तिभाजनम् ।६३.१।

Vidyapati said: Now, I shall speak about the Divine Form of the Lord of the world, by seeing which even with physical eyes one becomes entitled to Liberation. [62.2-63.1]

नीलेन्द्रमणिपाषाणमयी मूर्तिः पुरातनी ।।६३.२।।

यान्वहं ब्रह्मरुद्रेन्द्रपुरोगैरर्चिता सुरैः ।

आरोपितेयं दिव्या स्रक्पूजायां हि सुपर्वभिः ।।६४।।

That Image made of sapphire stone is ancient, which is day after day worshipped by the gods led by Lord Brahma, Lord Siva and Lord Indra. This celestial garland was indeed offered during worship by the gods. [63.2-64]

सेयं न म्लायति नृप न च गन्धेन रिच्यते ।

दिने बहुतिथे यातेऽपीदृशी स्रग्धरोद्भवा ।।६५।।

It does not fade, O King, nor is it deprived of its fragrance. Although many days have elapsed and though it is of earthly origin, the garland has still remained like this. [65]

दिव्योपहारनिर्माल्यभक्षणात्क्षीणकल्मषम् ।

मां न पश्यसि किं राजन्नतिमानुषवर्चसम् ।।६६।।

सकृदप्यशनाद्यस्य क्षुत्पिपासाबलक्षयाः ।

न बाधन्ते नृपश्रेष्ठ दृष्टेनादृष्टकल्पनम् ।।६७।।

Do you not see, O King, that by partaking of the Nirmalya of the divine offerings my sins have been destroyed and I have come to possess superhuman brilliance ? O Best of kings, by partaking of it even once, hunger, thirst and loss of strength do not cause trouble; and by seeing it one's good fortune is formed. [66-67]

भुक्तिर्मुक्तिश्च वै राजन् द्वे तत्र युगपत्स्थिते ।

न जरारोगशोकादिदुःखं तत्र हि विद्यते ॥ ६८ ।।

यत्र साक्षाज्जगन्नाथः प्रसन्नवदनो विभुः ।

फुल्लेन्दीवरपत्राक्षः प्रपन्नामृतमुक्तिदः ।। ६९ ।।

O King, in that sacred place both enjoyment and Liberation are indeed available simultaneously. The pains of old age, disease, sorrow and the like surely do not exist there, since the Omnipotent Lord Jagannatha is Himself present there with a smiling face, having eyes like the petals of a fully blossomed lotus, granting immortality and Liberation to those who take refuge in Him. [68-69]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

इन्द्रद्युम्ननृपतेर्विद्यापतिं प्रति पुरुषोत्तमक्षेत्रविषयकप्रश्नो नाम नवमोऽध्यायः ।। ९।।

Thus ends the Ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Query of King Indradyumna to Vidyapati about the Sacred Place Purusottama."

दशमोऽध्यायः

Tenth Chapter

Description of Lord Purusottama : Arrival of Sage Narada

॥ इन्द्रद्युम्न उवाच ॥

जन्मप्रभृति तत्र त्वं न प्रयातो द्विजोत्तम ।

कथं विद्यादभवान्दिव्यवृत्तान्तं पुरुषोत्तमे ।। १ ।।

Indradyumna said: O best of Brahmins, you had never gone there since birth, how could you know about the divine happenings in Purusottama ? [1]

॥ विद्यापतिरुवाच ।।

तत्र स्थितोऽहं सायाह्ने भगवन्तमुपागमम् ।

तस्मिन्काले दिव्यगन्धो ववौ च शिशिरो मरुत् ।।२।।

Vidyapati replied: "When I was there, in the evening I went near the Lord. At that hour cool breeze having celestial fragrance blew. [2]

उद्यतः संकुलः शब्दः श्रूयते स्म वियत्पथे ।

क्रमाद्याहि प्रयाहीति स तु वर्णमयः स्वनः ॥३॥

A chorus sound rising high in the sky was heard: 'Proceed gradually, and go ahead': this was the Utterance consisting of symbolical letters. [3]

दिविष्ठानां पतत्पुष्पवृष्ट्याच्छादितपर्वतः ।

समागमोऽभूत्सान्निध्ये वैकुण्ठस्य महीपते ।।४।।

O King, the mountain was covered by the falling of showers of flowers from dwellers of heaven, and there was a congregation of celestials in the proximity of Lord Vaikuntha (Visnu). [4]

वीणावेणुमृदङ्गानां चर्चरीणां च निःस्वनः ।

अभूतपूर्वस्तत्रासीद्दिव्यगानविमिश्रितः ।।५।।

There occurred an unprecedented sound of musical symphony of lute, flute and tabor, accompanied by celestial song. [5]

सहस्रमुपचाराणां प्रीतये परमेशितुः ।

देवैः समर्पितं तत्र मनुष्यादृष्टपूर्वकम् ।।६।।

For the pleasure of the Supreme Lord, the gods unseen by human beings offered there thousands of services. [6]

संपूज्य विधिवद्देवं करमात्रोपलक्षिताः ।

जयपूर्वैश्च तं स्तोत्रैः संतोष्य मधुसूदनम् ।।७।।

यथागतं ते त्रिदशाः प्रययुस्त्रिदशालयम् ।८.१ ।

The gods excellently worshipped the Lord in accordance with scriptural injunctions, when only their hands were perceived. After pleasing Lord Madhusudana (Visnu) through hymns beginning with cheers of 'Victory', they went back to heaven by the way they had come. [7-8.1]

तेषु यातेषु शबरः सखा विश्वावसुर्मम ।।८.२।

दिव्योपहारभोज्यानि माल्यं चेदं ददौ मम ।

अनर्घ्यमेतदम्लानं श्रीराज्यसुखदायकम् ।।९।।

अलक्ष्मीपापरक्षोघ्नं योग्यं तेनाहृतं मया ।१०.१ ।

When they were gone, the Sabara Viswavasu who was my friend gave me the celestial offerings and eatables as also this garland which is invaluable and unwithered. It grants prosperity, kingdom and happiness. It destroys inauspiciousness, sins and demons, and is appropriate: that is why I have brought it. [8.2-10.1]

शृणुष्व तस्य संस्थानं विष्णोर्यत्क्षेत्रमुत्तमम् ।। १०.२।।

अपूर्वशिल्पनैपुण्यं रूपं चास्य मनोहरम् ।

न भूमिजन्मना पुंसा शक्यते गदितुं हि तत् ।।११।।

Now hear about the formation of that sacred place which is the best Abode of Lord Visṇu. Incomparable is the architectural skill, and its shape is also

beautiful; a man, born on the earth, will not be able to tell about it. [10.2-11]

त्वद्भाग्यपौरुषाभ्यां तल्लक्षितं कथयामि ते ।

समन्ताद्गहनाकीर्णं क्षेत्रं नीलाद्रिनाभिकम् ।।१२।।

What I have seen on account of your good fortune and strength, I shall relate to you. That sacred place is covered all around by forests. The Niladri is like its navel. [12].

आयामविस्तृतिभ्यां च विख्यातं क्रोशपञ्चकम् ।

तीर्थराजस्य वेलायां स्वर्णवालुकयावृतम् ।।१३।।

In length and breadth it is well-known as spreading to five krosas (ten miles). It is on the shore of the Sea which is the best of holy bathing places, and is covered with golden sand. [13]

अद्रेः शृङ्गे महानुच्चः कल्पस्थायी वटो महान् ।

क्रोशायत: पुष्पफलवर्जितः पल्लवोज्ज्वलः ।।१४।।

On the tip of the mountain is the very high and big Banyan tree which remains till the end of the world-cycle. It spreads over two miles, is without flowers and fruits, and shines with tender leaves. [14]

सूर्यापक्रमणे तस्य छाया नापक्रमेत वै ।

तस्य पश्चात्प्रदेशे हि कुण्डं रौहिणसंज्ञकम् ।।१५।।

Its shade indeed does not move with the gliding of the sun. In the region to its west there is the tank called Rauhina. [15]

जलोद्गमान्नीलदृषदारोहणविभूषितम् ।

बहिः स्फटिकवेदीभिश्चतुर्दिक्षु परीवृतम् ।।१६।।

अघसंघातहारीभिरद्भिः पूर्णं मनोरमम् ।१७.१ ।

It is adorned with blue-stone steps ascending from the water. Outside, it is surrounded on the four sides by crystal platforms. It is full of waters which destroy the host of sins, and is beautiful. [16-17.1]

तत्पूर्ववेदिकामध्ये न्यग्रोधच्छायशीतले ।।१७.२।।

इन्द्रनीलमयो देव आस्ते चक्रगदाधरः ।

एकाशीत्यंगुलमितः स्वर्णपद्मोपरि स्थितः ।। १८ ।।

On its eastern platform, in the middle which is cool due to the shade of the Banyan tree, the Lord made of sapphire gem, holding the discus and mace abides. He measures eighty-one fingers and is present on a golden lotus. [17.2-18]

अष्टमीचन्द्रशकलशोभाविजयिभालभूः ।

स्मेरेन्दीवरयुग्मश्रीधिक्कारोद्यतलोचनः ।।१९।।

His forehead region excels the beauty of the half-moon of the eighth day and His eyes are ready to scoff at the loveliness of a pair of full-blown lotuses. [19]

आननामृतभानूद्यत्संतापत्रयमोचनः ।

नासापुटद्वयोद्भासितिलपुष्पप्रशोभनः ।।२०।।

His nectarean face is like the sun rising, removing the three afflictions'. His two nostrils shine and look very beautiful like sesame flowers. [20]

वपुषोऽश्ममयत्वेऽपि सुस्मितस्नपिताधरः ।

हाससंफुल्लगण्डाभ्यां रुचिरं चिबुकं हनुः ।।२१।।

Although the Body is of stone, the lips are moistened by sweet smile. The chin and the jaws look charming together with the cheeks fully expanded by smile. [21]

अनन्यपूर्वघटितं सृक्किणीयुगमञ्जसा ।

हासनिम्नाधरौ गण्डौ चिबुकं सृक्किणी शुभे ।। २२ ।।

Truly, the like of the two corners of His lips has never been made before. The cheeks have with them the smiling lower lip, and the chin and the two corners of lips look beautiful. [22]

वहन्निदर्शनं देवो विश्वकर्मादिशिल्पिनाम् ।

मकरास्यकर्णभूषाशोभिश्रुतियुगेन सः ॥२३॥

गुरुभार्गवयोर्मध्ये पूर्णचन्द्रोपहासकः । २४.१ ।

The Lord bears evidence of the work of artists like Viswakarma and others. His two ears are shining with the shark-shaped ear-rings, and it appears as though He mocks at the full Moon present between Jupiter and Venus. [23-24.1]

1. Adhidaivika, Adhibhautika and adhyatmika

ग्रैवेयशोभाजनककण्ठदेशेन पश्यताम् ।।२४.२।।

दक्षिणावर्तशंखस्य मुक्ताजन्माभिशंककृत् ।

पीनायतस्कन्धयुगजानुदीर्घचतुर्भुजः ।।२५।।

His neck-region gives beauty to the necklace, and it creates doubt in the onlookers about the greatness of the birth of pearl from the right-spiralled conch. His two shoulders are round and prominent, and the long four arms extend up to the knee. [24.2-25]

स्वच्छनिर्मलहारोपशोभकोरःस्थलो विभुः ।

धत्ते चतुर्दशजगद्दिव्यकौस्तुभबिम्बितम् ।।२६।।

The Omnipotent Lord has the chest-region adorned by the clear and pure necklace, and He supports the fourteen worlds which are reflected in the celestial Kaustubha gem. [26]

निम्ननाभिह्रदाविष्टतनुरोमालिमञ्जुलः ।

हार: त्रिवलिमध्येन स्थाणुत्वपरिणामकः ।। २७॥

He looks charming with the line of hair on the portion of the Body leading to the depression of the deep navel. The necklace remains motionless in the middle of the three folds over the navel, showing the effect of His motionlessness. [27]

सुरत्नमेखलादाम्ना किंकिणीमौक्तिकस्रजा ।

जगल्लावण्यपुटके स्फिचौ देवस्य शोभतः ॥२८॥

The two hips of the Lord are like two cups of leaves containing the beauty of the whole world, and they look beautiful with the girdle-band having excellent gems and the chain having tiny bells and pearls. [28]

जघनालम्बिमुक्तास्रक्पीतचैलोपशोभितम् ।

जंघास्तम्भयुगं मोक्षमांगल्यतोरणाश्रयम् ।। २९ ।।

His two pillar-like shanks looking beautiful with the yellow garment and with the garland of pearls extending to the loins are the support for the auspicious portal to Liberation. [29]

वृत्तानुपूर्वजानुभ्यां मालया प्रपदीनया ।

रत्नाढ्यवलयाभ्यां च शोभेते चरणौ विभोः ।। ३० ।।

The Omnipotent Lord's two feet are splendid with the two round symmetrical knees, with the garland reaching to the end of the feet, and with the anklets richly adorned with jewels. [30]

हारकङ्कणकेयूरमुकुटाद्यैरलंकृतः ।

ज्ञानाहंकारकैश्वर्यशब्दब्रह्मणि केशवः ।। ३१॥

चक्रपद्मगदाशंखपरिणामानि धारयन् ।

सर्वशाद्योतको देवो नीलाद्रेरुपरि स्थितः ।।३२।।

भक्त्या प्रणम्य दृष्ट्वा यं देहबन्धात्प्रमुच्यते । ३३.१।

Adorned with necklace, wristlet, bracelet, crown, etc., holding the discus, lotus, mace and conch which are the forms taken by Knowledge, Ego, Splendour and Sound- Brahman (the Vedas), and illuminating all directions, Lord Visṇu abides on the top of Niladri. Seeing Him and bowing to Him with devotion one is liberated from bondage to the body. [31-33.1]

वामपार्श्वगता लक्ष्मीराश्लिष्टा पद्मपाणिना ।। ३३.२।।

On His left side is Goddess Lakṣmi embraced by the Lord who has the lotus in hand. [33.2]

वल्लकीवादनपरा भगवन्मुखलोचना ।

सर्वलावण्यवसतिः सर्वालंकारभूषिता ।।३४।।

She is busy playing the lute and Her eyes are set on the Lord's face. She is the seat of all loveliness, adorned with all types of ornaments. [34]

तावपश्यं हि जगतः पितरावचलस्थितौ ।

तूष्णींभूतौ स्मेरदृशाऽनुगृह्णन्तौ च पश्यतः ।। ३५ ।।

I saw both of them who are the Parents of the world remaining on the mountain, silent and with expanded eyes showering grace on the onlooker. [35]

सजीवौ तावबुधं भो दीनानुग्रहकारणात् ।

छत्रीभूतफणावृन्दः शेषः पश्चादवस्थितः ।। ३६॥

I felt, O King, that they both have manifested there in living forms for the purpose of bestowing compassion on the destitute. In the rear was present Lord Sesa (Ananta) forming a parasol with His hoods. [36]

अग्रे व्यवस्थितं दृष्टं वपुर्बिभ्रत्सुदर्शनम् ।

कृताञ्जलिपुटं तस्य पश्चाद्गरुडमास्थितम् ।।३७॥

Sudarsana discus was seen in front having assumed a body and standing. I also found present behind him Garuda with his palms joined reverentially. [37]

एवमद्भुतरूपं तं दृष्ट्वा साक्षाच्छ्रियः पतिम् ।

ॐ चेतो रज्जुभिराकृष्टमिव तत्रैव धावति ।। ३८ ।।

After thus seeing the Lord of Lakshmi (Lord Visṇu) Himself with such a wonderful Form, my mind runs there only, drawn by strings as it were. [38]

अनेकजन्मसाहस्रैः सुकर्माण्यर्जितानि चेत् ।

युगपत्परिपक्वानि यस्यासौ तं हि पश्यति ।। ३९।

And he whose good deeds done in thousands of births have borne fruit all at once, alone can indeed see that Lord. [39]

तीर्थस्नानतपोदानदेवयज्ञव्रतैरपि ।

नालमालोकितुं मर्त्यस्तादृशं पुरुषोत्तमम् ।।४०।।

Even by bathing in holy places, austerity, charity, sacrifice to gods and religious observances, a mortal will not be able to see Purusottama (the Supreme Being) with such Form. [40]

ये नीलमूर्तिं विमलाम्बराभं ध्यायन्ति विष्णुं पुरुषोत्तमस्थम् ।

ते क्षीणबन्धाः प्रविशन्ति विष्णोः पुरं हि यत्प्राप्य न शोचतीह ।।४१।।

The bondage of those who contemplate on Lord Visṇu present in Purusottama who has the Form which is blue like the clear sky, is destroyed and they go to the realm of Lord Visṇu attaining which one verily does not have to grieve further in this world. [41]

विद्याभिरष्टादशभिः प्रणीतं नानाविधं कर्मफलं नृणां यत् ।

एकत्र तत्सर्वममुष्य विष्णोः संदर्शनस्यैति शतांशमानम् ।।४२।।

The manifold fruits of action which have been prescribed for human beings by the eighteen sciences, all those together can be only one-hundredth measure of the benefit of seeing that Lord Visnu. [42]

किमत्र वाच्यं त्वधिकं क्षितीन्द्र पुंसो मतिर्यावदुपैति कामान् ।

लभेत नीलाद्रिपतिं प्रणम्य ततोऽधिकं क्षेत्रभुवो महिम्ना ॥४३॥

O King, in this regard what more is required to be said? Whatever desire a man entertains in his mind, he gets much more than that by bowing to the Lord of Niladri, by the power of the land of that sacred place. [43]

स एव दाता क्रतुभिः स यष्टा सत्यप्रवक्ता स तु धर्मशीलः ।

सर्वैर्गुणैः सर्वभवैर्वरिष्ठो नीलाद्रिनाथः खलु येन दृष्टः । ४४ ।।

He by whom verily the Lord of Niladri has been seen is alone the true giver of charity, the true performer of worship with sacrifices, the true speaker of truth, the truly righteous, and the most excellent person with all virtues and all excellences. [44]

तत्र ये सेवकाः सन्ति माधवस्य जगत्पतेः ।

तेभ्यः सकाशान्माहात्म्यमिदं ज्ञातं मया नृप ।। ४५ ।।

This glory has been known by me, O King, from the worshippers of Lord Madhava, the Lord of world, who stay there, on account of their presence. [45]

तस्मिन्परंपरायातमादिसृष्टेः पुरातनम् ।

प्रसिद्धमिदमाख्यानं श्रुत्वा तत्रागतो ह्यहम् ।।४६।।

There this narrative has come through tradition from the beginning of Creation; it is old and well established. Only after hearing this there indeed, have I come back. [46]

त्वदाज्ञया तत्र गत्वा दृष्ट्वा श्रीपुरुषोत्तमम् ।

निवेदितं ते राजेन्द्र यथेच्छसि तथा कुरु ।।४७।।

As per your command I had been there and have seen Sri Purusottama (the Blessed Supreme Being). O Emperor, I have placed all this before you: do as you wish". [47]

।। इंद्रद्युम्न उवाच ।।

आप्तवाक्याद्भगवतः श्रुत्वा रूपमघापहम् ।

कृतकृत्योऽस्मि भगवन्दिव्यनिर्माल्यसंगमात् ।।४८।।

बहजन्मस्वर्जितानि क्षीणानि दुरितानि मे ।

अधिकारी त्वहं जातो दर्शने श्रीपतेरिह ।।४९।।

Indradyumna said: "Hearing from the words of an authoritative person about the Form of the Lord which destroys sins, O venerable one, I have become blessed. By contact with the celestial Nirmalya of the offering to the Lord, my sins acquired in several births have been destroyed, and I have become qualified now to see Lord Visnu. [48-49]

सर्वात्मनाहं यास्यामि राज्येन सुसमृद्धिना ।

तत्रावासं करिष्यामि पुरदुर्गाणि चैव हि ।।५०।।

I shall go with all my heart, and surely dwell there with a prosperous kingdom, building a city and fortresses. [50]

क्रतुना हयमेधेन यक्ष्ये प्रीत्यै मुरद्विषः ।

शतोपचारै: श्रीनाथं पूजयिष्ये दिने दिने ।। ५१ ।।

व्रतोपवासनियमैः प्रीणयिष्ये जगद्गुरुम् ।

वाक्यामृतेन संतप्तं यथा मामभिषेक्ष्यति ।। ५२ ।।

I shall worship through the horse-sacrifice for the pleasure of the Foe of the demon Mura (Lord Visṇu). I shall propitiate the Lord of Lakṣmi (Visṇu) everyday with hundreds of services. I shall please the Master of the world by religious vows, fasting, and observances, so that He will sprinkle His words of nectar upon me who am tormented by afflictions. [51-52]

दीनानुकम्पी भगवान्साक्षान्नारायणो विभुः १५३.१ ।

The Lord is compassionate to the destitute; He is Lord Narayana Himself, the Omnipotent Lord'. [53.1]

एवं स श्रद्धया भक्त्या संस्तुते यावदीश्वरम् ।।५३.२।।

नारदस्तत्र संप्राप्तो भुवनालोककौतुकी ।५४.१ ।

(Jaimini said:) When he thus extolled the Lord with faith and devotion, Sage Narada who is full of curiosity to see the world arrived there. [53.2-54.1]

तमायान्तमृषिं दृष्टा वैष्णवाग्र्यं विधेः सुतम् ।।५४.२।।

आशशंस स्वकार्यस्य सिद्धिं नरपतिस्तदा ।

उत्थाय सहसा विप्राः पाद्यार्घ्याचमनीयकैः ।

वरासनस्थं प्रणतः प्रोवाचेदं कृताञ्जलिः ।। ५५ ।।

He is the foremost of the devotees of Lord Visnu and the son of Lord Brahma; seeing him come there, the King hoped that his own object would be accomplished. Standing up immediately, O Sages, he offered him water for washing feet, hands and mouth. He bowed to Sage Narada who

was seated on a splendid seat, and spoke thus humbly with palms joined reverentially: [54.2-55]

॥ इन्द्रद्युम्न उवाच ॥

अद्य मे सफला यज्ञा दानमध्ययनं तपः ।।५६।।

यन्मे गृहं समागच्छद्वितीया ब्रह्मणस्तनुः । ५७.१ ।

Indradyumna said: My sacrifices, charity, study and austerity have borne fruit today since the second form of Lord Brahma has come to my house. [56-57.1]

कृतार्थो यद्यपि मुने ह्यागमानुग्रहात्तव ।।५७.२।।

तथापि त्वत्प्रसादाय किमाज्ञां करवाणि ते ।

किं प्रयोजनमुद्दिश्य भवनं मे पवित्रितम् ।।५८।।

Even though I am blessed indeed by Thy kindness in coming, yet what is Thy command which I may carry out to please you? For the sake of which purpose hast Thou sanctified my house by Thy visit ? [57.2-58]

।। जैमिनिरुवाच ॥

तच्छ्रुत्वा नृपतेर्वाक्यं भक्तिप्रश्रयकोमलम् ।

उवाच ब्रह्मणः पुत्रः स्मितपूर्वं महीपतिम् ।।५९।।

Jaimini said: Hearing these soft words of devotion and humility of the King, Narada smilingly spoke to the King. [59]

।। नारद उवाच ॥

इन्द्रद्युम्न नृपश्रेष्ठ विमलैस्त्वद्गुणोत्करैः ।

प्रीणिता देवताः सिद्धा मुनयो ब्रह्मणा सह ।।६०।।

Narada said: "O Best of kings, Indradyumna ! By the multitude of your blemishless virtues the gods, the perfect ones and sages together with Lord Brahma have been pleased. [60]

स्वप्रतिष्ठा पृथग्योग्या गुणा एकैकशस्तव ।

ब्रह्मणः सदने स्थित्यै पर्याप्तास्तु समीहिताः ।।६१।।

Your own fame is separately capable by itself, and your good attributes one by one even severally are sufficient for securing a place for you in the abode of Lord Brahma and are generally longed for. [61]

अवतीर्णो नरं द्रष्टुं तिष्ठन्तं बदराश्रमे ।

तद्ध्यानावसरे ज्ञातो व्यवसायस्तवेदृशः ।। ६२ ।।

I had come down to see Lord Nara who stays in Badrinath. While meditating on Him, I came to know of this such resolve of yours. [62]

साधु व्यवसितं राजन्याभूत्ते बुद्धिरीदृशी ।

सहस्रजन्मस्वभ्यासाद्भक्तिर्भवति भूपते ।।६३।।

नीलाचलगुहावासे माधवे जगतां धवे ।६४.१ ।

O King, excellent is your resolve since such an understanding has arisen in you. Because of good deeds done in thousands of births, there arises, O King, devotion to Lord Madhava, the Lord of the world, whose Abode is in the cave of Nilacala. [63-64.1]

पितामहो महाप्राज्ञो यमाराध्य जगत्पतिम् ।।६४.२।।

विनिर्ममे सृष्टिमिमां लेभे पैतामहं पदम्

तदन्वयप्रसूतोऽसि युक्ता ते भक्तिरीदृशी ।। ६५ ।।

By worshipping that Lord of the World, the very wise Grand-father Lord Brahma has fashioned this Creation and has got the position of 'Grandfather'! In His lineage you are born; hence you are endowed with such devotion. [64.2-65]

चतुर्वर्गफला भक्तिर्विष्णौ नाल्पतपःफलम् ।

अनाद्यविद्या सुदृढपञ्चक्लेशविवर्द्धिनी ।। ६६ ।।

एकैवेयं विष्णुभक्तिस्तदुच्छेदाय जायते । ६७.१ ।

Devotion to Lord Visnu gives the collection of four fruits[2] (objectives of human life), and it is not the effect of a little austerity. Ignorance is

beginningless and it increases the very strong five afflictions3; this devotion to Lord Visnu alone is capable of destroying it. [66-67.1]

भवारण्ये प्रतिपदं दुःखसंकटसंकुले ।।६७.२।।

नराणां भ्रमतां विष्णुभक्तिरेका सुखप्रदा ।६८.१ ।

For the human beings wandering in the forest of worldly existence which is full of pain and peril at every step, devotion to Lord Visṇu alone secures happiness. [67.2-68.1]

निरालम्बे द्वन्द्ववातप्रोद्यतेऽस्मिन्सुदुस्तरे ।।६८.२।।

निमग्नानां भवांभोधौ विष्णुभक्तिस्तरिः स्मृता ।६९.१।

2. Dharma, Artha, Kama, Moksa

3. Ignorance, egotism, attachment, aversion and involvement

In this ocean of worldly existence, there is no support; it is raised by the wind of the pairs of opposites and is very difficult to cross. For those who are immersed in it, devotion to Lord Visnu is considered as the boat. [68.2-69.1]

आश्रित्यैकां भगवतीं विष्णुभक्तिं तु मातरम् ।।६९.२।।

सन्तः सन्तुष्टमनसो न तु शोचन्ति जातुचित् । ७०.१ ।

Taking shelter under the Divine Mother alone in the form of Devotion to Lord Visnu, saints become contented at heart and do not grieve at all on any account whatsoever. [69.2-70.1]

विष्णुभक्तिसुधापानसंहृष्टानां महात्मनाम् ।।७०.२।

ब्राह्मयं पदं स्वल्पलाभो भाजनानां विमुक्तये ।७१.१।

For the great souls who are immensely delighted on account of drinking the nectar of devotion to Lord Visṇu, even the position of Lord Brahma is only a very small gain, since they become entitled to final Liberation. [70.2-71.1]

त्रिविधो योंऽहसां राशिः सुमहाञ्जन्मिनां नृप ।।७१.२।।

विष्णुभक्तिमहादाववह्नौ स शलभायते । ७२.१ ।

The three-fold mass of sins of creatures is very large, but it becomes like a locust in the great forest- conflagration of devotion to Lord Visnu [71.2-72.1]

प्रयागगङ्गाप्रमुखतीर्थानि च तपांसि च ।। ७२.२।।

अश्वमेधः क्रतुवरो दानानि सुमहान्ति च ।

व्रतोपवासनियमाः सहस्राण्यर्जिता अपि ।।७३।।

समूह एषामेकत्र गुणितः कोटिकोटिभिः ।

विष्णुभक्तेः सहस्रांशसमोऽसौ न हि कीर्तितः ।।७४।।

4. Heat and cold, pleasure and pain, gain and loss, honour and dishonour, etc.

5. Mental, verbal and through action

One may acquire merits of thousands of things such as going to holy bathing places like Prayaga and Ganga, austerities, horse- sacrifice which is the best of sacrifices, very great charities, religious vows, fasting and observances; but even if the sum of all these together is multiplied crores upon crores of times, that is stated as not being equal to even a thousandth part of devotion to Lord Visnu." [72.2-74]

॥ जैमिनिरुवाच ॥

विष्णुभक्तेस्तु माहात्म्यं श्रुत्वा ब्रह्मर्षिणोदितम् ।

विष्णुभक्तेः स्वरूपं हि ज्ञातुकामः क्षितीश्वरः ।।७५।।

नारदं पुनराहेदं वाक्यं सत्कारयुक्तिमान् ।।७६।।

Jaimini said : Hearing the glory of devotion to Lord Visṇu as mentioned by Brahmarşi Narada, the King with due respect and propriety again spoke these words to Narada, with a desire to know the real nature of devotion to Lord Visnu : [75-76]

॥ इन्द्रद्युम्न उवाच ॥

महिमा विष्णुभक्तेस्तु साधु प्रोक्तो महामुने ।

तस्याः स्वरूपजिज्ञासा चिरान्मे हृदि वर्तते ।।७७॥

Indradyumna said: O great Sage! The glory of devotion to Lord Visṇu has been spoken very well by Thee. The desire to know its real nature has been there in my heart for quite a long time. [77]

लक्षणं वर्णयेदानीं भक्तेर्वैष्णवपुंगव ।

त्वदन्यो न हि वक्ता स्याद्विज्ञातो मे महीतले ।।७८।।

Pray, describe now the characteristics of devotion, O foremost of the devotees of Lord Visṇu: other than

6. Sage established in Brahman

Thee there is indeed no speaker known to me on the entire earth. [78]

।। नारद उवाच ॥

साधु राजंस्त्वया पृष्टं भक्तिलक्षणमुत्तमम् ।

कथयिष्ये यथार्थं त्वां भक्तिभाजनमुत्तमम् ।।७९।।

Narada said : “You have rightly asked, O King, about the excellent characteristics of devotion. I shall tell you appropriately as you are the best one entitled to devotion. [79]

अपात्रे न हि वाच्येयं नरेंऽधे मलिनांतरे ॥८०.१ ।

This is not to be spoken to a man who is undeserving and is blind due to his heart being impure. [80.1]

शृणुष्ववहितो राजन्प्रोच्यमानां मयानघ ।।८०.२।।

सामान्यतो विशेषाच्च विष्णोर्भक्तिं सनातनीम् ।८१.१ ।

O King, you are sinless. Listen attentively to what is being spoken by me generally and also specifically about devotion to Lord Visnu which is eternal. [80.2-81.1]

अत्यन्तसुखसंप्राप्तौ विच्छेदे दुःखसंततेः ।।८१.२ ।।

हेतुरेकोऽयमेवेति संश्रयाद्भक्तिरुच्यते ।८२.१।

As the consequence of its being the only one means for attaining unending happiness and for breaking the continuous series of sorrow, it is called 'Bhakti' or devotion. [81.2-82.1]

त्रिधा सा गुणभेदेन तुरीया निर्गुणा मता ।।८२.२।।

It is of three types depending on differences in qualities; the fourth one is considered to be that which transcends the qualities. [82.2]

कामक्रोधाभिभूतानां दृष्टा यान्यं न पश्यताम् ।

लब्धये चाभिचाराय भक्तिः स्यान्नृप तामसी ॥८३॥

That devotion which is seen among those who are overcome by lust and anger and who do not have consideration for others, and which is resorted to, O King, for gain or for employment of spells with a malevolent purpose, is Tamasika or dark. [83]

यशसे चातिरिक्ताय परस्य स्पर्द्धयापि वा ।

प्रसंगात्परलोकाय भक्तिः सा राजसी स्मृता ।।८४।।

That devotion which is practised for fame, or for dominance over others, in rivalry, and incidentally for the sake of the other world, is known as Rajasika or passionate. [84]

आमुष्मिकं स्थिरतरं दृष्ट्वा भावान्विनश्वरान् ।

पश्यताऽऽश्रमवर्णोक्तान्धर्मान्नैव जिहासता ।। ८५ ।।

आत्मज्ञानाय या भक्तिः क्रियते सा तु सात्त्विकी ।८६.१।

That devotion which is practised for Self-knowledge by one who sees the other world as more lasting and the objects of this world as perishable, and who sees well the duties prescribed for the order in life as well as for the caste, and indeed does not wish to give them up, is regarded as Sattvika or pure. [85-86.1]

जगच्चेदं जगन्नाथो नान्यच्चापि च कारणम् ।।८६.२।।

अहं च न ततो भिन्नो मत्तोऽसौ न पृथक्स्थितः ।

हीनं बहिरुपाधीनां प्रेमोत्कर्षेण भावनम् ।।८७।।

दुर्लभा भक्तिरेषा हि मुक्तयेऽद्वैतसंज्ञिता ।८८. १ ।

“This world is Lord Jagannatha (The Lord of the world) Himself and nothing else is its cause; I am not separate from Him and He is also not present separately from me.” contemplating thus with excessive love and without any external adjuncts - such devotion is rare, and that alone leads to Liberation: it is termed as ‘Advaita' or non-dual devotion. [86.2-88.1]

सात्त्विक्या ब्रह्मणः स्थानं राजस्या शक्रलोकताम् ।।८८.२।।

प्रयान्ति भुक्त्वा भोगान्हि तामस्या पितृलोकताम् ।

पुनरागत्य भूर्लोकं भक्तिं तां वैपरीत्यतः ।।८९।।

तामसो राजसीं कुर्याद्राजसः सात्त्विकीं तथा ।

सात्त्विको मुक्तिमाप्नोति कृत्वा चाद्वैतभावनाम् ।। ९० ।।

After indeed enjoying pleasures, by Sattvika devotion they go to the abode of Lord Brahma; by Rajasika devotion, to the world of Lord Indra; and by Tamasika devotion, to the realm of the manes. Returning to the earth-plane, they practise that devotion in counterpart form- the Tamasika man practises the Rajasika devotion, and the Rajasika, the Sattvika devotion; and the Sattvika one attains Liberation by engaging himself in contemplation of the non-dual type. [88.2-90]

एकामपि समाश्रित्य क्रमान्मुक्तिपथं व्रजेत् ।९१.१ ।

Even by practising any one type of devotion, gradually one proceeds along the path to Liberation. [91.1]

विष्णुभक्तिविहीनस्य श्रौतस्मार्ताश्च याः क्रियाः ।। ९१.२ ।।

प्रायश्चित्तादिकं तीर्थं यात्रा कृच्छ्रादिकं तपः ।

कुले प्रसूतिः शिल्पानि सर्वं लौकिकभूषणम् ।।९२॥

कायक्लेशः फलं तेषां स्वैरिणीव्यभिचारवत् ।९३.१ ।

For one who is without devotion to Lord Visnu, actions done as prescribed by the Vedas and smṛtis, activities like expiation, bathing in holy places, going on pilgrimage, penances like the ones involving pain, etc, birth in

good family, art works and all worldly decorations - all have only bodily suffering as the fruit, like the immoral act of an unchaste woman. [91.2-93.1]

कुलाचारविहीनोऽपि दृढभक्तिर्जितेन्द्रियः ।।९३.२।।

प्रशस्यः सर्वलोकानां न त्वष्टादशविद्यकः ।

भक्तिहीनो नृपश्रेष्ठ सज्जातिर्धार्मिकस्तथा ।। ९४ ।।

O Best of kings, even one entirely lacking in performance of the prescribed duties of the family is worthy of admiration by all people if he is endowed with firm devotion and has conquered his senses, but not the one who is learned in the eighteen sciences or is born in a good family or is righteous, if he has no devotion. [93.2-94]

नाल्पभाग्यस्य पुंसो हि विष्णौ भक्तिः प्रजायते ।

यां तु संपाद्य यत्नेन कृतकृत्यो न सीदति ।। ९५ ।।

Devotion to Lord Visṇu surely does not arise in a man who has only a little good fortune, by carefully acquiring which one achieves one's purpose of life and is not distressed. [95] यया वेत्ति जगन्नाथं सा विद्या परिकीर्तिता ।

येन प्रीणाति भगवांस्तत्कर्माशुभनाशनम् ।। ९६ ।।

That is said to be real knowledge by which one knows Lord Jagannatha (the Lord of the world); that is real action by which the Lord is pleased and sin is destroyed. [96]

विष्णुभक्तश्च संप्रोक्तस्ताभ्यां युक्तो दृढव्रतः ।

यत्पादपांसुना विश्वं पूयते सचराचरम् ।।९७।।

सृष्टिस्थितिविनाशानां स्वेच्छया प्रभवत्यसौ ।

किं पुनः क्षुद्रकामानां भूमिस्वर्गादिसंपदाम् ।।९८ ।।

वासुदेवस्य भक्तस्य न भेदो विद्यतेऽनयोः । ९९.१ ।

The devotee of Lord Visnu is proclaimed as being endowed with both of these7 and is firm in his resolution. By the dust of whose Feet (Lord

Viṣnu's) the universe with the moving and non-moving things is purified, He controls at will creation, maintenance and destruction. Then, what to speak of the petty desires like prosperity of the earth, heaven, etc.? Between the two- Lord Vasudeva (Visnu) and His devotee - there is no difference at all. [97-99.1]

वासुदेवस्य ये भक्तास्तेषां वक्ष्यामि लक्षणम् ।।९९.२।।

I shall now speak of the characteristic of those who are the devotees of Lord Vasudeva (Visnu). [99.2]

प्रशांतचित्ताः सर्वेषां सौम्याः कामजितेन्द्रियाः ।

कर्मणा मनसा वाचा परद्रोहमनिच्छवः ।। १००।।

Their mind is perfectly calm among all, they are gentle and their senses are subdued at will. By deed, thought or word, they do not seek harm of others. [100]

दयार्द्रमनसो नित्यं स्तेयहिंसापराङ्कखाः ।

गुणेषु परकार्येषु पक्षपातमुदान्विताः ।। १०१ ।।

They have a mind ever soaked with compassion, and they turn their faces away from stealing and causing injury. They are filled with joy in siding with the merits in others' affairs. [101]

7. Real knowledge and real action

सदाचारावदाताश्च परोत्सवनिजोत्सवाः ।

पश्यन्तः सर्वभूतस्थं वासुदेवममत्सराः ।। १०२ ।।

They are excellent in good conduct and consider others' festivity as their own festivity. They are free from jealousy and see Lord Vasudeva (Visnu) as present in all beings. [102]

दीनानुकम्पिनो नित्यं भृशं परहितैषिणः ।

राजोपचारपूजायां लालनाः स्वकुमारवत् ।। १०३।।

They are ever compassionate to the destitute and strongly wish the welfare of others. They take delight in paying attention to and honouring the king as they would do to their own son. [103]

कृष्णसर्पादिव भयं बाह्ये परिचरन्ति ते ।

विषयेष्वविवेकानां या प्रीतिरूपजायते ।।१०४।।

वितन्वते तु तां प्रीतिं शतकोटिगुणां हरौ । १०५.१ ।

In the world outside they move with fear as though it were a black cobra. The love that arises for sense- objects in persons without discrimination, that love the devotee has for Lord Hari (Visnu) a hundred crore times multiplied. [104-105.1]

नित्यकर्तव्यताबुद्ध्या यजन्तः शंकरादिकान् ।। १०५.२।।

विष्णुस्वरूपान्ध्यायन्ति भक्त्या पितृगणेष्वपि ।

विष्णोरन्यं न पश्यन्ति विष्णुं नान्यत्पृथग्गतम् ।।१०६।।

Worshipping Lord Siva and others with the idea of daily duty, they contemplate on them with devotion as the very own forms of Lord Visnu. Even in the groups of ancestors, they do not see anyone other than Lord Viṣṇu, and also do not see Lord Visnu as being something different. [105.2-106]

पार्थक्यं न च पार्थक्यं समष्टिव्यष्टिरूपिणः ।१०७.१ ।

The difference is really not difference, since the Lord has the form which is both totality and individuality. [107.1]

जगन्नाथ तवास्मीति दासस्त्वं चास्मि नो पृथक् ।।१०७.२।।

अन्तर्यामी यदा देवः सर्वेषां हृदि संस्थितः ।

सेव्यो वा सेवको वापि त्वत्तो नान्योऽस्ति कश्चन ।। १०८ ।।

इति भावनया कृतावधानाः प्रणमन्तः सततं च कीर्तयन्तः ।

हरिमब्जजवन्द्यपादपद्मं प्रभजंतस्तृणवज्जगज्जनेषु ।। १०९ ।।

“O Lord Jagannatha (Lord of the World), I am Thy servant, yet I am also Thou and not different. When the Indweller Lord is seated in the hearts of all, there is none whatsoever other than Thee as the one to be served or as the servant” - with such thought, being attentive, they bow, ever extol

Lord Visṇu whose lotus-like Feet are worshipped by Lord Brahma, and adore Him, being humble like grass among the people of the world. [107.2-109]

उपकृतिकुशला जगत्स्वजस्रं परकुशलानि निजानि मन्यमानाः ।

अपि परपरिभावने दयार्द्राः शिवमनसः खलु वैष्णवाः प्रसिद्धाः ।। ११० ।।

They who are adepts in ever doing service to mankind, who consider the well-being of others as their own, who even melt with compassion in the event of injury to others, and have in mind the welfare (of all), are verily well-known as devotees of Lord Visnu. [110]

दृषदि परधने च लोष्टखण्डे परवनितासु च कूटशाल्मलीषु ।

सखिरिपुसहजेषु बन्धुवर्गे सममतयः खलु वैष्णवाः प्रसिद्धाः ।।१११ । ।

Those who have the same view with regard to stone, wealth of others and a clod of earth, with regard to wives of others and thorny cotton plants, and with regard to friends or innate foes and relatives, are verily well-known as devotees of Lord Visnu. [111]

गुणगणसुमुखाः परस्य मर्मच्छदनपराः परिणामसौख्यदा हि ।

भगवति सततं प्रदत्तचित्ताः प्रियवचसः खलु वैष्णवाः प्रसिद्धाः ।। ११२ ।।

Those who speak generously about the good qualities of others and are intent upon hiding others' secrets, and thus, as a result, indeed give happiness to others, who have ever given their minds to the Lord, and speak sweet words, are verily well-known as devotees of Lord Visnu [112]

स्फुटमधुरपदं हि कंसहन्तुः कलुषमुषं शुभनाम चामनन्तः ।

जयजयपरिघोषणां रटन्तः किमु विभवाः खलु वैष्णवाः प्रसिद्धाः ।।१९३।।

Those who love the manifestly sweet word of the auspicious Name of Lord Krsna the Killer of demon Kamsa, which destroys sins, and loudly utter the proclamation 'Victory, Victory to Thee, ' - and how much more His majesties, - are verily well known as devotees of Lord Visnu [113]

हरिचरणसरोजयुग्मचित्ता जडिमधियः सुखदुःखसाम्यरूपाः ।

अपचितिचतुरा हरौ निजात्मनतवचसः खलु वैष्णवाः प्रसिद्धाः ।।११४।।

Those whose mind is fixed on the two lotus-like Feet of Lord Visnu and whose intellect has become still, to whom pleasure and pain appear the same, who are prompt in showing reverence to Lord Visṇu and speak lowly of their own self, are verily well-known as devotees of Lord Visnu. [114]

रथचरणगदाब्जशंखमुद्राकृतितिलकांकितबाहुमूलमध्याः ।

मुररिपुचरणप्रणामधूलीधृतकवचाः खलु वैष्णवा जयन्ति ।। ११५ ।।

Those whose upper arms and the middle of the chest bear the coloured-earth marks of the shapes of the discus, mace, lotus and conch, and on whose jackets is held the dust acquired due to bowing to the Feet of Lord Kṛṣṇa, are devotees of Lord Visṇu who verily excel. [115]

मुरजिदपघनापकृष्टगन्धोत्तमतुलसीदलमाल्यचन्दनैर्ये ।

वरयितुमिव मुक्तिमाप्तभूषाकृतिरुचिराः खलु वैष्णवा जयन्ति ।।११६ ।।

Those who indeed seek Liberation, and for that purpose have made their appearance charming by adorning themselves with the basil leaves, the garland and the sandal paste of excellent odour which have been taken from the limbs of Lord Kṛṣṇa, are devotees of Lord Visnu who verily excel. [116]

विगलितमदमानशुद्धचित्ताः प्रसभविनस्यदहंकृतिप्रशान्ताः ।

नरहरिममराप्तबन्धुमिष्ट्रा क्षयितशुचः खलु वैष्णवा जयन्ति ।।११७।।

Those who have a pure mind from which arrogance and conceit have disappeared, who are perfectly calm as their egoism has been forcibly destroyed, whose sorrow has been ended by worshipping Lord Narahari who is the trusted friend of the gods, are devotees of Lord Viṣṇu who verily excel. [117]

भगवति सततं प्रभक्तिभाजां शुभचरितं तव लक्ष्म नोरभ्यधायि ।

श्रुतिपथमवतीर्णमाशु पुंसां हरति मलं चिरसंचितं यदेतत् ।।११८।।

The virtuous conduct and the divine characteristic of those who possess devotion to the Lord have been explained to you by us, which entering into the ear,

quickly removes the impurities of men which have been accumulated over a long period of time. [118]

न हि धनमपि मृग्यते कदाचिन्न खलु शरीरजक्षेदासंप्रयोगः ।

मृदुलघुवचसाभिधानकीर्तिं भजनमहं तव दास्य एव चिंता ।।११९।।

Surely, even wealth is not sought by them at any time, nor indeed freedom from connection with bodily affliction, but only resorting to the Name and glory of the Lord in gentle and soft speech; and their only thought is, 'I am at Thy service only.' [119]

शुभचरितमपि द्विषंति पुंसां स्वयमिह दुश्चरितानुबंधचित्ताः ।

महदकुशलमप्यवाप्य सुस्था भगरसरसिका अवैष्णवास्ते ।।१२० ।।

But, those who hate even the good conduct of men, themselves having their own minds bound to bad conduct, who still feel they are faring well even after meeting with great evil, and who take delight in carnal pleasure, are not devotees of Lord Visnu. [120]

परमसुखपदं हृदम्बुजस्थं क्षणमपि नानुसज्जन्ति मत्तभावाः ।

वितथवचनजालकैरजस्रं पिदधति नाम हरेरवैष्णवास्ते ।।१२१।।

Those whose minds are intoxicated, who even for a moment are not attached to the Lord who is the abode of supreme happiness existing in the lotus of their own hearts, and who always try to cover the Name of Lord Visṇu by the web of their vain words, are not devotees of Lord Visnu. [121]

परयुवतिधनेषु नित्यलुब्धाः कृपणधियो निजकुक्षिभारपूर्णाः ।

नियतपरमहत्त्वमन्यमाना नरपशवः खलु विष्णुभक्तिहीनाः ।। १२२ ।।

Those who are ever covetous of others' wives and wealth, who have wretched minds, who are fully engaged in the task of filling their belly only, and who consider themselves restrained because of others' eminence, are only beasts in human garb, and are surely devoid of devotion to Lord Visnu. [122]

अनवरतमनार्यसंगरक्ताः परपरिभावकहिंसकाऽतिरौद्राः ।

नरहरिचरणस्मृतौ विरक्ता नरमलिनाः खलु दूरतो हि वर्ज्याः ।। १२३ ।।

Those who are ever fond of association with vulgar persons, who insult and harm others, who are of very wrathful disposition, who are impure men disinterested in remembering the Feet of Lord Narahari (Lord Visṇu as Man-lion), should verily be shunned from a distance itself." [123]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

विद्यापतिनेन्द्रद्युम्नाय भगवतः पुरुषोत्तमस्य स्वरूपवर्णनं तथा नारदेन

भगवद्भक्तिवर्णनं नाम दशमोऽध्यायः ।। १० ।।

Thus ends the Tenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Description of the Form of the Supreme Being to Indradyumna by Vidyapati and Explanation of Devotion to the Lord by Narada."

एकादशोऽध्यायः

Eleventh Chapter

King Indradyumna's Journey to Utkala

॥ जैमिनिरुवाच ॥

नारदाद्ब्रह्मणः पुत्राद्भगवद्भक्तिमुत्तमाम् ।

श्रुत्वेत्थं परमप्रीत इन्द्रद्युम्नोऽप्युवाच तम् ।।१।।

Jaimini said: Having heard thus about the best type of devotion from Narada the son of Lord Brahma, Indradyumna was extremely happy and also spoke to him. [1]

॥ इन्द्रद्युम्न उवाच ॥

साधुसङ्गस्तु विद्वद्भिर्भवव्याधिविनाशनः ।

ममोपदिष्टो भगवन्सोऽभूत्सांप्रतमेव मे ।।२।।

Indradyumna said: O holy one, learned people had advised me that association with saints destroys the disease of worldly existence; and truly, that has happened with me now. [2]

येन साक्षात्कृतो विष्णुः परमात्मा परात्परः ।

स त्वं यन्मन्दिरायातस्त्वदन्यः साधुरत्र कः ।।३।।

Lord Visnu is the Supreme Self and is Higher than the highest. Thou who hast directly seen Him have come to my house: then, in this respect, here other than Thee who would be a saint ? [3]

त्वत्संनिधानाद्भगवंस्तमो मे नाशमभ्यगात् ।

यन्मे त्वरयते चित्तमर्चितुं नीलमाधवम् ॥४॥

In Thy proximity, O holy one, the darkness of ignorance has been destroyed, since it hastens my mind to worship Lord Nilamadhava. [4]

वेत्सि ब्रह्माण्डवृत्तान्तं पर्यटन्सार्वलौकिकः

तदावां रथमास्थाय पश्यावो नीलमाधवम् ॥५॥

पुरुषोत्तमसंज्ञस्य क्षेत्रस्यालंकृतं शुभम् ।

तत्र तीर्थानि सन्तीति बहुभिः कथितानि मे ।

त्वद्वाक्याद्यदि जानामि भवेयुः सफलानि मे ।।६।।

Thou hast access to all the worlds and by travelling Thou knowest the affairs of the entire universe. Hence having recourse to the chariot we both shall see the nicely adorned and auspicious Lord Nilamadhava of the sacred place named Purusottama. Many people have mentioned to me that there are holy spots there; if I know all these through Thy words, they will be fruitful for me. [5-6]

।। नारद उवाच ॥

हन्त ते दर्शयिष्यामि क्षेत्रं क्षेत्रस्थितानि च ।

तीर्थानि शक्तिशम्भूश्च क्षेत्रमाहात्म्यमेव च ॥७॥

Narada said: '"Very well ! I will show you the sacred place, and the holy bathing spots located in that sacred place, the Saktis', the Sambhus 2, as also the glory of that sacred place. [7]

साक्षाद्रक्ष्यसि देवेशं भक्तस्यात्मसमर्पकम् ।

तवानुग्रहतः शीघ्रं चतुर्धा संव्यवस्थितम् ।।८।।

1. Divine Powers

2. Forms of Lord Siva

यस्य संदर्शनान्मर्त्यो जायते भक्तिभाजनम् । ९.१ ।

Directly you will see the Lord of the gods who gives Himself up to the devotee, as having very soon manifested four-fold on account of compassion for you. By seeing Him a mortal becomes a possessor of true devotion". [8-9.1]

एवं कथान्ते तौ प्रीतावहः कृत्यं समाप्य च ।।९.२।।

यात्रानुकूलं निर्णीय पञ्चम्यां बुधवासरे ।

ज्येष्ठकृष्णेतरे पक्षे पुष्यर्क्षे लग्न उत्तमे ।

एकत्र शयितौ रात्रिं निन्यतुर्नृपनारदौ ।। १० ।।

At the end of such conversation both were delighted. After finishing their daily rituals, fixing the favourable time for commencement of journey on Wednesday, the fifth day of the bright fortnight of the month of Jyestha in the excellent auspicious moment when the Pusya star would be in the ascendant, the King and Narada slept together and passed the night. [9.2-10]

॥ ततः प्रभाते विमल इन्द्रद्युम्नो नृपोत्तमः ।

घोषणां कारयामास राज्यस्य सह बन्धुभिः ।। ११।।

यथाविभवतः सैन्यैर्नीलाद्रिगमनं प्रति ।

यावज्जीवं तत्र वासं करिष्यामो विनिश्चितम् ।।१२।।

Then in the clear morning the excellent King Indradyumna got made a proclamation about the proposed movement of the Kingdom to Niladri along with relations and the armed forces appropriately according to rank: "We have definitely decided that till the end, of our life we shall stay there. [11-12]

या वृत्तिः कल्पिता यस्य स तया तत्र जीवतु । १३.१।

Whatever avocation has been taken up by anyone, let him live there by that. [13.1]

राजानः सावरोधाश्च सामात्याः सपरिच्छदाः ।।१३.२।।

रथैर्गजैस्तुरंगैश्च कोषैः सह पदातिभिः ।।१४।।

व्रजन्तु सज्जितास्तत्र ब्राह्मणाः साग्निहोत्रिणः । १५.१।

Let the kings go there duly prepared along with the members of their inner apartments, with ministers and the retinue, with chariots, elephants, horses, treasuries and the foot-soldiers. The Brahmins along with Agnihotrins who maintain the sacrificial fire; [13.2-15.1]

वणिजः सह भाण्डैश्च सपण्याः पण्यजीविनः ।।१५.२।।

Merchants with their merchandise, traders with their commodities; [15.2]

राष्ट्रकर्मणि निष्णाताः कुशला राजवर्त्मसु ।

ज्योतिर्विदो नृत्यविदो दण्डनीतौ प्रवीणकाः ।।१६।।

Those well-versed in the affairs of the state, experts in royal high roads, astrologers, dance-masters, those proficient in judicature; [16]

नृत्यगायनवादित्रचतुर्विधसुबुद्धयः ।१७.१।

Those having good understanding of the four-fold art of dancing, singing, instrumental music, and the like; [17.1]

गजवाजिनराणां च भैषज्ये शास्त्र उत्तमे ।।१७.२।।

कुशला दृष्टकर्माणो विद्यास्वष्टादशस्वपि ।

उपाङ्गविद्यासु तथा कुहकार्थकुतूहलाः ।। १८ ।।

Those skilled in the excellent science of medicine for elephants, horses and human beings; those with proven achievements in the eighteen sciences as also in the minor sciences; those interested in studying the ways of impostors; [17.2-18]

वाटसाहसिकाश्चोरास्तथान्ये पश्यतोहराः ।

विचित्रकथनाजीवाश्चाटुकाराश्च मागधाः ।।१९।।

High-way robbers, thieves as also those who steal before a person's eyes; those who live on telling amusing stories, flatterers and royal panegyrists; [19]

शास्त्रोपजीविनश्चैव तथान्ये शल्यहारकाः ।

द्यूतकाराश्च पुंश्चल्यो वेश्या वेशानुगा विटाः ।।२०।।

Those living on teaching scriptures, and others who are extractors of thorns, gamblers, harlots, prostitutes, visitors of brothels, keepers of prostitutes; [20]

कृषीवलाश्च गोमेषच्छागोष्ट्रखररक्षकाः ।

शकुन्तपालाश्च कपिव्याघ्रशार्दूलरक्षकाः ।। २१ ।।

Farmers, persons tending cattle, sheep, goats, camels and mules; keepers of birds, and those maintaining monkeys, tigers, and panthers; [21]

आहितुण्डिकगोरक्ष्यशबरा म्लेच्छजातयः ।। २२॥

Snake exhibitors, cowherds and tribals, and those of barbarian race; [22]

अन्ये च ये मालवदेशजाता आज्ञां मदीयामनुपालयन्ति ।

ते यान्तु सर्वे वसतौ हि नीलाचले यथास्वं कृतवास्तुभागाः ॥२३॥

And the others born in the Malava country who follow my orders - let all of them go for dwelling in Nilacala, each on his own account and having constructed their own respective dwelling places." [23]

एवमाज्ञाप्य नृपतिर्यात्रायां च कृतक्षणः ।

नारदेन समागम्य दैवज्ञमिदमाह सः ।।२४।।

सांवत्सर मुहूर्तं मे निर्णीतं ते यथा पुरा ।

तावन्माङ्गलिकं वस्तुजातं सम्यगुपानय ।। २५ । ।

पुरोहितमतेनास्मिन्क्षणे यावद्विमृग्यते ।२६.१ ।

Having ordered thus, the King waited for the right moment for the journey. Along with Narada he met the astrologer and asked : “O astrologer ! Even as you had previously fixed for me the suspicious moment, within that time arrange properly all the auspicious articles as per the advice of the priest, while this suitable moment is being awaited.” [24-26.1]

तेनादिष्टः स गणकः पुरोहितसहायवान् ।। २६.२।।

आजहार समस्तानि माङ्गल्यानि द्विजोत्तमाः ।

अत्रान्तरे स राजर्षिर्दिव्यसिंहासनस्थितः ॥२७॥

Thus ordered by him, O most excellent Brahmins, the astrologer collected all the auspicious articles with the help of the priest. Thereafter that Royal Sage sat on the splendid throne. [26.2-27]

यात्राभिषेकमाङ्गल्यं विप्रैः प्रागनुभावितम् ।

श्रीसूक्तवह्निसूक्ताभ्यां सूक्तेनाब्दैवतेन च ।।२८।।

पावमान्याब्धिसूक्तेन पृथङ्माङ्गल्यवर्धकैः ।

तीर्थाद्भिरौषधीभिश्च सर्वगन्धैः पृथक्पृथक् ।। २९ ।।

अभिषिक्तस्ततो राजा चीनांशुकहतांभसा ।

रराज वपुषा दीप्तो निर्धूमः पावको यथा ।। ३० ।।

The Brahmins at first performed the auspicious anointing ceremony for the journey. With the chanting of Srisūkta, Vahnisūkta, Abdaivata-sūkta, Pavamanya and Abdhisūkta which separately augment auspiciousness, the King was anointed with the waters of the holy bathing places, medicinal herbs, and all perfumes one after another and the water was wiped off from his body by a silken cloth. With that body he shone resplendent like the smoke-free fire. [28-30]

आमुक्तशुक्लवसनः स्वाचान्तः सपवित्रकः ।

नान्दीमुखान्पितृगणान्पूजयित्वा यथाविधि ।। ३१ ।।

जयाराष्ट्रभृतो हुत्वा गणहोमांश्च यत्नतः ।

शंखध्वनिसुगन्धाढ्यं श्वेतवर्णं विधूमकम् ।।३२।।

वह्निं प्रदक्षिणं चक्रे दक्षिणावर्तगार्चिषा ।

साक्षात्कारेण ददतं जयं राज्ञे जयार्थिने ।।३३॥

He put on a white garment, and having sipped water according to rule with the holy sacrificial grass, he duly honoured the Nandimukha forefathers. He carefully offered oblations to the Deity Jaya who causes victory, the rastrabhṛt oblations for welfare of the state and also oblations to Lord Ganesa. He circumambulated the fire which was enriched with the sound of conch and excellent fragrance, and was white and free from smoke, when, by the flame which was turning to the right, manifesting Himself directly the Fire-god granted the boon of victory to the King who was praying for victory. [31-33]

नवग्रहमखान्ते च ग्रहकुम्भेन सेचितः ।

ग्रहाणां दौष्ट्यनाशाय सौस्थ्यस्यापि विवृद्धये ॥३४॥

At the conclusion of the sacrifice to the nine planets, for eradication of the evil influence of the planets and for augmentation of good health, he was sprinkled with the holy water from the pot consecrated to the planets. [34]

ज्योतिःशास्त्रोदितैर्मन्त्रैर्दैवज्ञविधिचोदितैः ।

ततो माङ्गल्यनेपथ्यविधानमुपचक्रमे ।। ३५ ।।

Thereafter with the mantras as indicated in astrology and as enjoined by the rules mentioned by astrologers, he undertook the auspicious ceremony of going to the toilet. [35]

चीनांशुकप्रावरणे विधाय कवचं निजम् ।

शिरोवेष्टनकं शुभ्रं सुरत्नमुकुटोज्ज्वलम् ।।३६।।

सावतंसे श्रुतियुगे रत्नकुडलभूषिते ।

ग्रैवेयकं महार्घं तु हारं तरलभूषितम् ।।३७।।

दधाराथ नृपश्रेष्ठः केयूराङ्गदमुद्रिकाः ।३८.१ ।

Covering his armour with silken cloth, that most excellent King put on a white covering for the head, looking bright due to the crown made of excellent gems. The two ears were ornamented and were adorned with ear-rings having gems. Around the neck he put on the chain which was of high value and was adorned with the central gem. Then he fixed the bracelets named Keyūra and Angada for the upper arms, and wore the rings. [36-38.1]

मध्येन त्रिवलीसक्तं स्वर्णसूत्रं त्रिवृद्दधौ ।।३८.२ ।।

हिरण्यकिंकिणीयुक्तमुक्तातोरणमालिकम् ।

नानारत्नैः सुघटितां दधाराथ सुमेखलाम् ।। ३९ ।।

In the middle of the body he had a three-fold golden string attached to the three folds above navel, with arched pearl garlands having golden tiny bells. Then he put on a beautiful girdle nicely made with varieties of gems. [38.2-39]

अनर्घ्य पादकटके पादयोः संन्यवेशयत् ।

सम्मुखादर्शितादर्शे ददृशे स्वं विभूषितम् ॥४०॥

He placed two priceless anklets on the feet. He had a look at himself thus decorated, in the mirror shown in front. [40]

मङ्गलारोपणार्थीय हैमपीठमुपाविशत् ।

प्राङ्मुखः श्रीधरं देवं संस्मरन्मधुसूदनम् ।।४१।।

मङ्गलायतनं विष्णुं सर्वमाङ्गल्यकारणम् ।

स्मरणादस्य नश्यन्ति पातकानि बहून्यपि ।। ४२ ।।

For the purpose of fixing the auspicious articles for the commencement of the journey, he sat on a golden seat facing east, remembering Lord Sridhara3, Lord Madhusudana+, and Lord Visṇu who is the abode of auspiciousness and the cause of all welfare. By remembering Him sins, even though numerous, are destroyed. [41-42]

सौमनस्यामथो मालामार्तवीं गन्धवर्णिताम् ।

दधार प्रथमं राजा मन्त्रितां स्वपुरोधसा ।।४३।।

मृदं दीपं फलं दूर्वादधिगोरोचनां ततः ।

मन्त्राभिमन्त्रितान्सर्वान्सिद्धार्थैरभिरक्षितः ।। ४४ ।।

आत्मानं ददृशे राजा सौरभेये हविष्यथ । ४५.१ ।

Then the King at first put on the perfume-spread garland of seasonal flowers duly sanctified by his own priest with mantras. Thereafter he held sacred earth, lamp, fruit, sacred grass, curd and gorocanas which were all consecrated with mantras. The King was then well protected with the use of consecrated white mustard seeds and he saw his own reflection in the clarified butter of cow. [43-45.1]

3. Lord of Goddess Laksmi, Viṣṇu

4. Lord Visṇu, the killer of demon Madhu

5. Bright yellow orpiment prepared from the bile of cattle

मुकुरे मन्त्रिते पश्चात्स्वं दृष्ट्वा नृपकेसरी ।।४५.२।।

बहवचैः शान्तिघोषेण समुदीर्णशुभायतिः ।

याजुष्कैः पथिसूक्तेन व्रजन्मार्गेऽभिरक्षितः ।।४६।।

Thereafter, that lion among kings saw himself in a consecrated mirror. Those who were well-versed in Rgveda uttered the chanting for 'peace' and his bright future was spoken about. Those proficient in Yajurveda chanted the Pathisūkta which well assured him protection while going on the way. [45.2-46]

पौराणैर्मङ्गलैर्वाक्यैः कृतवीर्यधृतिर्नृपः ।

मागधैः स्तुतिपाठेन प्रादुर्भूतपराक्रमः ।।४७ ।।

By the utterance of the auspicious statements from Puraṇas the strength and firmness of the King were secured. The panegyrists expressed his prowess by reciting his praise. [47]

पारिजातहरं सत्यासहितं गरुडध्वजम् ।

ध्यायन्हृत्पङ्कजे राजा दक्षिणं पादमुद्दधौ ।।४८।।

Contemplating in the lotus of his heart on Lord Krsna who had taken away the celestial Parijata tree together with Satya, and who has Garuda for His ensign, the King advanced his right foot. [48]

प्रदक्षिणीकृत्य मुनिं नारदं पुरतः स्थितम् ।

मध्यद्वारमुपागच्छद्वेत्रपाणिभिरावृतः ।। ४९ ।।

He went round Sage Narada who was present in front, and approached the middle of the door, surrounded by men who were having cane in hand. [49]

6. Consort of Lord Kṛṣṇa

आदिष्टपदमार्गोऽसावग्निहोत्रपुरःसरः ।

तत्रापश्यत्स्थितान्विप्रानात्मनो दक्षिणेन वै ।।५०।।

माङ्गल्यसूक्तं पठतः शुभ्राभान्पाण्डुरांशुकान् ।

लाजाः सपुष्पा राजाग्रे क्षिपतः शंसतः शुभम् ।।५१ ।।

He was led along the way with the sacred fire in front. There he saw the Brahmins present to his right. They were looking bright with white cloth and were reciting the auspicious hymn. They were throwing the parched grains and flowers in front of the King and wishing him well. [50-51]

वामपार्श्वस्थिता वेश्याश्चामरव्यग्रपाणयः ।

शुभ्रालंकारवसनाः स्मेरपद्माननाः शुभाः ।। ५२ ।।

On the left side were fair-complexioned prostitutes with bright ornaments and dress, and their faces were looking like full blown lotuses. They were busy moving the chowrie (a tuft of the hair of the wild goat's tail) with their hands. [52]

ब्राह्मणान्पूजयामास भक्तिनम्रो द्विजोत्तमाः

वस्त्रालंकारमाल्यैश्च सुगन्धैरनुलेपनैः ।।५३।।

O best Sages, the king bowed with devotion and honoured the Brahmins with clothes, ornaments, garlands and very fragrant unguents. [53]

तोषयामास तान्विप्रान्भगवद्बुद्धिभावितान् ।

वेश्याभ्यो मागधेभ्यश्च दीनानाथेभ्य एव च ।

राजानुमत्या सचिवो यथार्हं प्रददौ धनम् ।।५४।।

He pleased those Brahmins looking upon them as God Himself. With the King's approval the Minister gave away wealth appropriately to the prostitutes, panegyrists, destitutes and the helpless. [54]

श्वेतान्पारावतान्हंसाञ्छ्वेताश्वं श्वेतकुञ्जरम् ।

सचूतपल्लवं श्वेतमालाफलविभूषितम् ।

कदलीकाण्डसन्नद्धतोरणाधः स्थितं नृपः ।। ५५।।

पूर्णकुम्भं स पश्यन्वै मङ्गलानि बहून्यपि ।

सितातपत्रेण शिरः प्रदेशे वारितातपः ।। ५६।।

The King saw white pigeons, swans, white horse and white elephant and many other auspicious things. He also saw the consecrated pot filled with holy water and having tender mango-leaves. It was decorated with a white garland and fruit, and placed underneath the portal which had plantain stems fixed to it. Sunshine was prevented from falling on his head region with a white umbrella. [55-56]

युगपत्पूर्यमाणैस्तु कम्बुभिः शतसंख्यकैः ।

संमिश्रितानि शुश्राव वादित्राणि बहूनि सः ।।५७।।

तथा मङ्गलगीतानि जयशब्दांश्च भूपतिः ।५८.१ ।

He heard the sound of many musical instruments completely mixed with hundreds of conches blown at once, as well as auspicious songs and words for 'Victory'. [57-58.1]

ततो विवेश प्रासादं नृसिंहमवलोकितुम् ।।५८.२।।

यं स्मृत्वा जायते मर्त्यः सर्वकल्याणभाजनम् ।५९.१।

Then the King entered the temple to see Lord Nrsimha by remembering whom a mortal becomes entitled to all blessedness. [58.2-59.1]

दृष्ट्वा स दूरान्नृहरिं दिव्यसिंहासनस्थितम् ।।५९.२।।

प्रणम्य साष्टावयवं सन्तोष्योपनिषगिरा ।

दक्षपार्श्वस्थितां दुर्गां सर्वदुर्गतिमोचिनीम् ।।६०।।

From a distance he saw Lord Nrsimha seated on a beautiful throne. Bowing with his eight limbs touching the ground, he propitiated the Lord with utterances from the Upanisads. Goddess Durga who removes all suffering was present on the right side of Lord Nrsimha, and was looking on with compassion. The King paid respects to Her near Her feet. [59.2-61.1]

ततः पुरोधा देवाङ्गादवरोप्य शुभां स्रजम् ।।६१.२ ।।

आसञ्जयामास गले सुगन्धेनान्वलेपयत् ।

नीराजयामास राज्ञः शिरश्चावेष्टयन्मुदा ।।६२।।

Thereafter the priest removed an auspicious garland from the Image of the Lord and placed it around the neck of the King. He anointed the King with fragrant sandal-paste and waved the sacred lights before him, covering his head with joy. [61.2-62]

पुनः प्रदक्षिणीकृत्य तौ देवौ नृपसत्तमः ।

शिबिकायां समारोप्य प्रतस्थे च पुरस्कृतौ ।।६३॥

Then that most excellent King again went round the two Deities and placing them in front on a palanquin, he set out on the journey. [63]

प्रादुर्भूय बहिर्द्वीरे रथं दृष्ट्वा सुसज्जितम् ।

तुरङ्गमैर्वातजवैर्दशभिः परियोजितम् ।।६४।।

प्रदक्षिणीकृत्य नृपो नारदेन समाविशत् । ६५.१ ।

He appeared at the outer door and saw the chariot which was nicely decorated, with ten horses having the speed of wind nicely yoked to it. The King went round it and then along with Narada entered into it. [64-65.1]

ढक्कामृदङ्गनिःशाणभेरीपणवगोमुखाः ।।६५.२।।

मधुरीचर्चरीशंखा अवाद्यन्त सहस्रशः ।६६.१।

At that time large drums and tabors, in procession, kettledrums, cymbals, cow-horns, musical instruments like madhuri, musical symphony, and conches sounded in thousands. [65.2-66.1]

स्यन्दनाः कोटिशस्तत्र नृपाणामनुजीविनाम् ।।६६.२।।

चकाशिरे श्रेणिकृता इन्द्रद्युम्नरथाभितः ।

नानाप्रहरणोपेताः पताकाभिरलंकृताः ।।६७।।

ध्वजोच्छ्रिताः स्वर्णरौप्यैः किंकिणीजालदर्पणैः ।

यन्त्रैर्नानाविधैर्युक्ता गंभीरस्निग्धनिःस्वनाः ।।६८।।

Innumerable chariots of kings who were dependent on him now appeared there arranged in rows around the chariot of Indradyumna. They were

furnished with diverse weapons and decorated with flags, with raised ensigns, and fitted with mirrors of gold and silver with large number of tiny bells, and machines of various types. They were making deep and pleasing sounds. [66.2-68]

पदातीनां कुञ्जराणां हयानां वातरंहसाम् ।

पत्तिसंस्फोटनैर्हस्तिबृंहितैर्हयहेषितैः ।।६९।।

बहुलै रथनिर्घोषैर्मिश्रिता वाद्यनिःस्वनाः ।

युगान्तार्णवनिस्वानतुल्याः शुश्रुविरे जनैः ।।७० ।।

The sounds of musical instruments combined with the clashing sounds of marching of the infantry, elephants and horses having the speed of wind, the trumpeting of elephants, neighing of horses, and excessive rattling of chariots were heard by people: all these appeared like the roar of waters at the time of Dissolution of the world. [69-70]

तस्मिन्क्षणे पौरजनाः स्वस्वसंभारसज्जिताः ।

अश्वकै रासभैरुष्ट्रैर्वाहकैः प्रतितस्थिरे ।।७१ ।।

The citizens ready with their own respective necessary articles also at that very moment proceeded by horses, mules, camels and carriers. [71]

आन्दोलिकाश्च पल्यंकाः कोटिशश्च तुरङ्गकाः ।

श्रेणीभूताश्च दृश्यन्ते राष्ट्रप्रस्थानसंकुले ।।७२।।

Swings, palanquins and horse-carriages arranged in rows were seen in innumerable multitudes when there was gathering together for departure of the nation. [72]

राजावरोधाः शतशो वृता वर्षवरैस्ततः ।

नानायानसमारूढाः पालिताश्चाधिकारिभिः ।।७३।।

महासैन्यैश्च संरुद्धा राजागाराद्विनिर्ययुः । ७४.१ ।

Thereafter, the members of the inner apartments of the King in hundreds, surrounded by eunuchs, mounted on various kinds of vehicles, protected

by officers and cordoned by large armies, came out of the palace. [73-74.1]

यज्वानश्चाग्निहोत्राणि शम्यारूढानि वृन्दशः ।।७४.२।।

शकटेषु समारोप्य सपत्नीकाः प्रतस्थिरे ।७५.१ ।

The performers of sacrifice placed on carts the articles of oblation to the sacrificial fire kept in sacrificial vessels, and set out in groups, along with their wives. [74.2-75.1]

तथा पुस्तकभारांश्च देवतार्चाकरण्डकान् ।। ७५.२।।

इध्मबर्हिकुशान्पात्री: संभारान्होमसंभृतान् ।

वाहयामासुरन्यैश्च शकटावाहकद्विजैः ।। ७६ ।।

And they arranged to transport the loads of their books, baskets containing articles for worship of deities, firewood for the sacred fire, sacrificial grass, holy kusa grass and vessels used in sacrifice, and all materials collected for the oblation, through other Brahmins who had called for carts for the purpose. [75.2-76]

सामन्तामात्यभृत्याश्च पुरोधा ऋत्विजश्च ये ।

राज्ञः प्रकृतदासाश्च उपचारनियोगिनः ।।७७।।

सर्वोपचारसंभारानासतेऽन्ये प्रयायिनः ।७८.१।

Feudatory princes, ministers, servants, family priests, priests regularly performing sacrifices, and the personal servants of the King employed for attending on him were the others who set out with all the articles of service. [77-78.1]

कोषागारनियुक्ताश्च कोषजातमशेषतः ।। ७८.२।।

समादाय ययुस्तूर्णं राज्ञोऽवसरसेवकाः ।

मालाकारादयः सर्वे पण्यजीवादयस्तथा ।।७९।।

स्वं स्वं पण्यं समादाय ययू राजनियोगिनः ।

श्रेष्ठ श्रेण्यादयः सर्वे पुरखर्वटवासिभिः ।।८०।।

समं विनिर्ययुः स्वस्वव्यवहारविलासकाः ।८१.१।

Persons employed in the treasury collected the treasure without leaving anything and quickly proceeded. All those serving the King in his leisure and the garland-makers, as also the traders and the like also went, collecting their own respective goods. The employees of the King, the upper classes and the rest, all set out alike, along with the inhabitants of the city as well as of mountain villages, as they were interested in their respective occupations. [78.2-81.1]

इन्द्रद्युम्नस्य नृपतेर्यात्रासमयवादितान् ।।८१.२।।

भेरीमृदङ्गपटहान्व्यश्नुवानान्दिगन्तरम् ।

श्रुत्वा जनपदावासिजनाः सर्वे संसभ्रमाः ।।८२।।

राजाज्ञां मूर्ध्नि संमान्य निर्गता नीलपर्वतम् ।

यस्य यश्च ऋजुः पंथाः स च तेनैव जग्मिवान् ।। ८३ ।।

The kettle-drums, tabors and war-drums which were sounded at the time of the journey of King Indradyumna, were filling the atmosphere with their sound. Hearing them the people living in the country-side were flurried and set out for the Nila Mountain, showing high respect for the King's order. Whichever way was straight for a person, by that only he went. [78.2-83]

न राजमार्गं प्रजवाद्व्यमृग्यन्त नृपाज्ञया ।

नीलाद्रिप्राप्तिमार्गेण दुर्गमेणापि ते ययुः ।।८४।।

By order of the King they did not seek to take the highway for the sake of rapidity, and for reaching Niladri they went even by the way that was rather difficult to travel. [84]

इन्द्रद्युम्नोऽपि राजेन्द्रः समस्तपुरवासिभिः ।

चतुरङ्गानीकिनीभिः सहर्षाभिश्च वेष्टितः ।। ८५ ।।

श्रेणीभूतक्षितिपतिस्यन्दनावलिमध्यगे ।

रथे रराज राजर्षिः शक्रतुल्यपरिच्छदः ।। ८६ ।।

The royal sage Emperor Indradyumna, too, surrounded by all the inhabitants of the city and the fourfold armed forces', shone in his chariot in the midst of the rows of the multitudes of chariots of the kings. His retinue was like that of Lord Indra. [85-86]

7. Infantry, chariots, elephants and cavalry

पुरस्त्रीमङ्गलाचारगीतलाजप्रसूनकैः ।

मङ्गलाचारशोभाभिः प्रसन्नशुभचेतनः ।। ८७ ।।

वातरंहैर्हयैर्युक्तरथेन प्रययौ मुदा ।

अनुकूलानिलप्रोद्यद्धनच्छायसुशीतले ।।८८।।

नीरजस्के महीपृष्ठे समीकृतचतुष्पथे ।

देशाध्वनीनैः पुरुषैः काननान्तरवेदिभिः ।। ८९ ।।

आदिष्टवर्त्मा नृपतिर्मार्गस्योभयपार्श्वगान् ।

देशानरण्यानि मुहुः पश्यन्नानन्दलोचनः ।।१०।।

सीमामुत्कलदेशस्य विभजन्तीं वनान्तरे ।

मार्गस्थां चर्चिकां प्राप चर्चितां मुण्डमालया ।। ९९ ।।

By the repetition of the prayer for his success and auspiciousness, song, parched rice and flowers of the women of the city, and by the brilliance of the auspicious ceremonies, the King's mind was rendered placid and happy. He happily proceeded by the chariot to which horses having speed of wind were yoked, along the surface of the earth which was free from dust and was having levelled crossroads. It was excellently cool with dense shade and blowing of agreeable wind. The way was indicated to him by the travellers and persons who knew the forest-interior. The King was incessantly looking at the country and the forests on both sides of the road and his eyes were delighted. In the interior of a forest on the way he came to Goddess Carcika located demarcating the boundary of the country of Utkala. She was covered with a garland of heads. [87-91]

अवतीर्य रथाद्राजा विनतो नारदाज्ञया ।

साष्टाङ्गपातं तां नत्वा तुष्टावानन्दचेतनः ।।९२।।

As per the advice of Narada, the King alighted from the chariot and bowing to Her with humility and with his eight limbs touching the ground, he prayed with a mind full of joy. [92]

॥ इन्द्रद्युम्न उवाच ॥

नमस्ते त्रिदशेशानि सर्वापद्विनिवारिणि ।

ब्रह्मविष्णुशिवाद्याभिः कल्पनाभिरुदीरिते ।।९३।।

Indradyumna said: Salutations to Thee, O Goddess of the gods, who wardest off all danger, O Goddess who hast originated from the primal thoughts of Lord Brahma, Lord Visnu and Lord Siva ! [93]

कारणं जगतामाद्ये प्रसीद परमेश्वरि ।

त्वया विना जगन्नैतत्क्षणमुत्सहते शिवे ।। ९४ ।।

O Primeval Goddess, Thou art the cause of the worlds; be gracious, O Supreme Goddess ! Without Thee, even for a moment this world cannot endure, O Auspicious One. [94]

सिद्धयः सर्वकार्याणां मङ्गलानि च शाश्वते ।

त्वत्पादाराधनफलं मर्त्यलोके हि नान्यथा ।। ९५ ।।

O Eternal One ! In this world of mortality, successes in all undertakings as also the auspicious things are verily the fruit of worshipping Thy Feet, and are not possible otherwise. [95]

चराचरपतेर्विष्णोः शक्तिस्त्वं परमेश्वरि ।

यया सृजत्यवति च जगत्संहरते विभुः ।।१६।।

O Supreme Goddess! Lord Visnu is the Lord of the world with the moving and the non-moving things, and Thou art His power by which the Omnipotent Lord creates, sustains and dissolves the world. [96]

चराचरगुरुं देवं नीलाचलनिवासिनम् ।

अनुगृह्णीष्व मां देवि यथा पश्ये स्वचक्षुषा ।।१७।।

O Goddess, have compassion on me, so that I may see with my own eyes God who is the Lord of the moving and the non-moving things, and who dwells in Nilacala. [97]

॥ जैमिनिरुवाच ।।

नारदस्योपदेशेन स्तुत्वा देवीं नराधिपः ।

आरुरोह रथं तूर्णं विवस्वानुदयं यथा ।। ९८ ।।

Jaimini said: Having prayed to the Goddess as per the advice of Narada, the King quickly mounted the chariot just as the sun ascends the eastern mountain. [98]

ततः प्रतस्थे तरसा स राजा श्रान्तवाहनः ।

चित्रोत्पलमहानद्यास्तीरे विरलकानने ।। ९९।।

धातुकन्दरविख्याते न्यवेशयदनीकिनीम् । १००.१ ।

Thereafter he proceeded speedily. When the draught animals were tired, he encamped the army in the thin forest known as Dhatukandara on the bank of river Mahanadi which was having various lotus flowers. [99-100.1]

अपराह्णक्रियां कर्तुं यावदाह्निकमादृतः ।। १००.२ ।।

जलावतरणे नद्यां विवेश स्वपुरोधसा ।

पूर्वं संशोधिते प्राज्ञैर्विषकण्टकवर्जिते ।। १०१ ।।

When he took up the daily rituals for carrying out the afternoon religious rites, along with his priest he entered the river at the descending place which was cleaned previously by the wise people and made poisonous and thorny plants. [100.2-101]

स्नात्वा संतर्प्य देवांश्च पितॄनथ विशांपतिः ।

संपूज्य विधिवद्विष्णुं नृपतीन्प्रकृतीस्ततः ।। १०२ ।।

संमानयामास नृपः संनिवेशासनादिभिः । १०३.१।

After bathing, the King offered libations to gods and the deceased forefathers, and then worshipped Lord Visṇu properly according to rule. He honoured the kings and the subjects thereafter, by making them sit together, offering seats, etc. [102-103.1]

नारदेन सह श्रीमान्प्रविश्यान्तःपुरं ततः ।। १०३.२।।

सुधारसानि भोज्यानि बुभुजे प्रीतमानसः । १०४.१।

The illustrious King then along with Narada went into the inner apartment and partook of eatables which were tasting like nectar, with a delighted heart. [103.2-104.1]

पश्चिमाद्रिं ततो याते विवस्वति विशांपतिः ।।१०४.२।।

सायंविधिं समाप्याशु शीतभानौ समुद्यते ।

अनुजीविविशां नाथः सभामध्य उपाविशत् ।। १०५।।

Then, when the sun set, the King quickly finished his evening rituals. With the rise of the moon, he sat in the Assembly, as the Lord of the subjects who were dependent on him. [104.2-105]

तत्र तस्मिन्नरपतिर्बभौ साम्राज्यलक्षणः ।

संपूर्णमण्डलश्चन्द्रो ज्योतिषामिव शारदः ।। १०६ ।।

In that the King shone there with the signs of emperorship, like the autumnal full-moon among the stars. [106]

कवयः कवयांचक्रुः कीर्तिं तस्य सुधामलाम् ।

जगुर्गाथां सुग्रथितां गायकाः कलसुस्वराः ।। १०७।।

Bards composed in poems his fame which was clean like nectar. Singers with good, melodious voice sang his story which was very nicely put together. [107]

रूपयौवनलावण्यगर्विता गणिकास्ततः ।

लयतानाङ्गहारैश्च सुशुद्धैर्ननृतुः पुरः ।। १०८ ।।

Then the courtesans who had the pride of their beauty, youth and charm, danced in front with perfectly flawless timing, tone and gesticulation. [108]

मागधास्तुष्टुवुश्चैनं लोकोत्तरशुभाकृतिम् ।

गद्यपद्यप्रबन्धाद्यैश्चित्रैः पदकदम्बकैः ।। १०९।।

Panegyrists extolled him describing his extraordinary splendid stature through wonderful collection of words, in prose, poetry, compositions, etc. [109]

ततः स राजा प्रानर्च वैष्णवाण्यान्सभासदः ।

सुसंमतैर्गंधमाल्यताम्बूलैरतिशोभनैः ।।११०।।

Then the King respected highly the foremost of the devotees of Lord Visnu who were members of the Assembly, with sandal-paste, garland and betel which are highly regarded as articles of honour and very auspicious. [110]

नृपांश्च शतशस्तत्र सुखासीनान्नृपाज्ञया ।

संभावयामास यथायोग्यं नृपतिभाजनैः ।।१११।।

Hundreds of kings were comfortably seated there as per the order of the King; he honoured them appropriately with things befitting kings. [111]

अथापृच्छन्मुनिवरं नारदं भगवत्प्रियम् ।

सिंहासनार्हे स्वासीनं बहुमानपुरःसरम् ।

भगवच्चरितं श्रोतुं सर्वपापापनोदनम् ।।११२।।

Narada the Best of sages who is dear to God, was nicely seated on a proper throne. The King first accorded to him immense respect and then, with a wish to hear, asked him about the story of the Lord which removes all sins. [112]

।। इन्द्रद्युन्न उवाच ॥

भगवन्वेदवेदाङ्गनिधान भगवत्प्रिय ।

त्वमेव चरितं विष्णोर्जानासि ज्ञानचक्षुषा ।।११३।।

Indradyumna said: "O holy one, O repository of the Vedas and their limbs, O one who are dear to the Lord! Thou only knowest the story of Lord Visnu through the eye of wisdom. [113]

हरेश्चारित्रसुधया दृढपङ्कमलीमसम् ।

क्षालयान्तर्मम मुने यद्यनुक्रोशको मयि ।। ११४ । ।

O Sage, if Thou art compassionate to me, pray, wash the strong impurity of sins which is inside me, by the nectar of the story of Lord Visnu." [114]

इत्थमालापसंमिश्रे मुनिराज्ञोः कथान्तरे ।

प्रविवेश नृपं द्वाःस्थ उत्कलेशप्रसेवकः ।। ११५।।

उवाच देव द्वारान्ते तिष्ठत्युत्कलभूमिपः ।

सोपायनो देवपादपद्मं द्रष्टुं समौलिकः ।।११६।।

Thus the Sage and the King had talks combined with conversation. In the midst of that, an official of the King of Utkala entered and was at the door. He spoke to the King: "O Lord, outside the entrance the King of Utkala is present, with presents and along with his chiefs, to see the lotus-like feet of Thy Majesty." [115-116]

विज्ञापितः स राजर्षिर्द्वास्थेनैवं ससंभ्रमः ।

उवाच तं हि भो विप्राः श्रुत्वा तद्देशमण्डनम् ।।११७।।

क्षेत्रं श्रीपुरुषेशस्य तद्वार्त्ताकर्णनोत्सुकः ।

प्रवेशयाविलम्बं तं श्रीमदुद्रमहीपतिम् ।।११८।।

(Jaimini said :) O Sages, when the person at the door reported thus, that Royal Sage anxiously spoke to him, since having heard about the Sacred Abode of Lord Sri Purusottama the Supreme Being, which was the ornament of that country, he was eager to hear information about it: "Bring in the glorious King of Udra without delay. [117-118]

स हि नीलगिरौ विष्णुं समाराध्य सुनिर्मलः ।

यस्य संदर्शनात्सर्वे भविष्यामो हतांहसः ।।११९।।

Having worshipped Lord Visnu in Nilagiri he has become perfectly pure. We will all be free from sin by seeing him." [119]

श्रुत्वा तद्वचनं सद्यो द्वारपालो महीपतिम् ।

प्रवेशयामास सभामिन्द्रद्युम्नस्य भूपतेः ।। १२० ।।

Hearing his instruction, the door-keeper at once brought the King of Utkala into King Indradyumna's Assembly. [120]

विवेशोड्रपतिस्तूर्णं सचिवैर्वैष्णवैः सह ।

ननामांघ्रियुगं वन्द्यमिन्द्रद्युम्नस्य सादरम् ।।१२१।।

The King of Udra came in along with his ministers and devotees of Lord Visṇu, and quickly bowed reverentially to the two feet of Indradyumna which were fit to be honoured. [121]

तमुत्थाप्य च राजेन्द्रः पुरस्कृत्य स वैष्णवम् ।

स्वासनान्ते निवेश्याथ प्रोचे सप्रश्रयं वचः ।। १२२ ।।

The Emperor also raised him, and conducting ahead of himself that devotee of Lord Visnu, made him sit near his own seat and spoke affectionate words. [122]

राजन्सर्वत्र कुशली भवानुड्रपते किल ।

अपि देवो विजयते नीलाद्रिशिखरालयः ।।१२३।।

“O King, O Lord of Udra, surely, are you all right in all respects? Does the Lord who has made the top of Niladri His Abode, have His full sway ? [123]

कच्चित्ते निर्मला बुद्धिर्भगवत्पादपद्मयोः ।

उपैति समचित्तस्य सर्वभूतेषु ते हरौ ।।१२४।।

Does your pure intellect abide in the lotus-like pair of the Feet of the Lord, having equal view towards all beings and also in Lord Visnu ?” [124]

उड्राधीशस्तदा तस्य वचः श्रुत्वा कृतांजलिः ।

उवाच प्रश्रितं वाक्यं हर्षविस्मयचंचुकः ।। १२५ ।।

Having heard his words, with reverentially joined palms the King of Udra spoke affectionate words, shaking with joy and wonder. [125]

स्वामिन्सर्वत्र कुशलं त्वत्पादानुग्रहान्मम ।

सूर्ये तपत्यन्धकारः कथं वा प्रभविष्यति ।।१२६।।

“O Lord, all is well with me by the favour from Thy feet. When the sun shines, how can there be darkness? [126]

निसर्गगुणसंसर्गवशीकृतमहीभुजा ।

त्वया सनाथा पृथिवी जिष्णुनेवामरावती ।। १२७ ।।

All the kings have been brought under Thy control just by contact with Thy natural virtues, and the earth has been well protected by Thee even as Amaravati is by Lord Indra. [127]

सदा धर्मश्चतुष्पादस्त्वयि शासति मेदिनीम् ।

निषेधाचरणं राजन्केवलं श्रूयते श्रुतौ ।।१२८ ।।

When Thou art ruling the earth, Dharma is having all the four feet at all times. Prohibited action, O King, is merely being heard by the ear as a thing of the past. [128]

राजनीतिषु ये राज्ञां गुणाः समुदितास्त्वयि ।

त एकैकं क्षितिभुजां गता दाष्टन्तिकं विभो ।।१२९ ।।

O Lord, the good qualities of kings which have been mentioned in the books on statesmanship, are one by one present in Thee as King, and they have all become examples for other kings. [129]

एतावदपि साम्राज्यं दुर्लभं ते नृपोत्तम ।

अष्टादशद्वीपवती क्षितिरेकगृहोपमा ।।१३०।।

O excellent King! It is also difficult to come across an empire of such quality, like Thine. The earth having eighteen divisions has become like one house. [130]

यदि त्वां नासृजद्ब्रह्मा वत्सलं सर्वजन्तुषु ।

कथं शोकविहीनाः स्युर्मृतेष्वात्मजबन्धुषु ।।१३१।।

Thou art kind to all creatures; if Lord Brahma would not have created Thee, how could they be free from sorrow when their children or relations died ? [131]

साधारणा नृपतयो विष्णोरंशा इति श्रुतिः ।

भवान्साक्षात्तु भगवान्कोऽन्य ईदृग्गुणाकरः ।। १३२ ।

The Veda says that ordinary kings are parts of Lord Viṣṇu. And Thou art God Himself: who else can be the repository of such good qualities ? [132]

8. Righteousness

दक्षिणोदधितीरेऽस्ति नीलाद्रिः काननावृतः ।

न तत्र लोकसंचारस्तत्रास्ते सापि देवता ।। १३३ ।।

On the shore of the Southern Sea is the Niladri, covered by forests. There is no movement of human beings in that area. And that Deity is present there. [133]

वात्यया वालुकाकीर्णः सांप्रतं श्रूयते तु सः ।

तद्वशान्मम राज्येऽपि दुर्भिक्षमरकादिकम् ।। १३४।।

It is heard that at present that mountain is covered by sand due to storm. Because of that even in my kingdom there are famine, pestilence, etc. [134]

त्वय्यागते तु सर्वस्मिन्कुशलं मे भविष्यति । १३५.१।

But when Thou hast come, there will be well-being for me in every respect." [135.1]

इत्युक्तवन्तं नृपतिरुत्कलेशं द्विजोत्तमाः ।।१३५.२।।

विसर्जयामास तदा संनिवेशाय मानयन् । १३६.१।

O Sages, as the King of Utkala spoke thus, King Indradyumna gave him leave with due honour, for taking rest. [135.2-136.1]

नारदं प्रेक्ष्य निर्विण्णः किमेतदिति भो मुने ।। १३६.२।।

यदर्थं मे श्रमस्तं च विफलं हि वितर्कये ।१३७.१।

He became sorrowful and, looking at Narada, said: "O Sage, what is all this? Whatever is the purpose for which has been my exertion, that I think, has been in vain." [136.2-137.1]

इत्युक्तवन्तं तं प्राह नारदस्तु त्रिकालवित्।। १३७.२।।

But, as he said thus, Narada who knew the happenings. of the three periods of time, replied to him: [137.2]

न कार्यो विस्मयस्तेऽत्र भाग्यवान्वैष्णवोत्तमः ।

वैष्णवानां न वाञ्छा हि विफला जायते क्वचित् ।। १३८।।

"You should not have any doubt in this matter; you are fortunate and are the best devotee of Lord Visnu. Verily the desire of the devotees of Lord Visṇu never goes without fulfilment. [138]

अवश्यं प्रेक्षसे राजन्बिभ्रतं पार्थिवं वपुः ।

कारणं जगतामादिं नारायणमनामयम् ।।१३९।।

O King, you will surely see Lord Narayana, the Taintless, the Ancient cause of the worlds, having taken a body on the earth. [139]

त्वदनुग्रहहेतोर्वै क्षितावववतरिष्यति ।

जगच्चराचरं सर्वं विष्णोर्वशमुपागतम् ।।१४०।।

Just on account of compassion for you, He will become incarnate on the earth. The whole world with the moving and the non-moving things is subject to the control of Lord Visnu. [140]

न कस्यापि वशे सोऽपि परमात्मा सनातनः ।

केवलं भक्तिवशगो भगवान्भक्तवत्सलः ।। १४१।।

He is the Supreme Self and is Ancient, and is also not under the control of anybody whatsoever. The Lord subjects Himself only to devotion, as He is kind to the devotee. [141]

ब्रह्मादिकीटपर्यन्तं सुगुप्तं यस्य मायया ।

स कथं परतन्त्रः स्यादृते भक्तजनान्नृप ।।१४२।।

From Lord Brahma down to the worm all are completely covered by His Illusion; as such, O King, how can He be subject to another's will, except that of the devotee ? [142]

धर्मार्थकाममोक्षाणां मूलं भक्तिर्मुरद्विषः ।

सैव तद्ग्रहणोपायस्तामृते नास्ति किंचन ।। १४३ ।।

Devotion to the Lord who is the Enemy of demon Mura (Visnu) is the base for righteousness, wealth, fulfilment of desires and Liberation; it alone is the means to attain Him and except it there is no way whatsoever. [143]

एक एव यदा विष्णुर्बहुधा स्वस्य मायया ।

तमृते परमात्मानं सुखहेतुर्न विद्यते ।। १४४ ।।

When the one Lord Visṇu alone has become many by His own Maya (Power of Illusion), excepting that Supreme Self there is no means of happiness. [144]

येऽप्यन्ये शिवदुर्गाद्यास्तैस्तैः कर्मभिरावृताः ।

यच्छन्ति पूजिताः कामं तेऽपि विष्णुपरायणाः ।। १४५ ।।

The others like Siva, Durga, etc. who are approached through various actions, grant the object of desire when they are worshipped, but they also are devoted to Lord Visnu alone. [145]

अन्तर्यामी स भगवान्देवानामपि हृत्स्थितः ।

यावत्फलं प्रेरयति तावदेव ददत्यमी ।। १४६।।

He is the Lord, the Inner Controller, seated in the hearts even of the gods; whatever type of reward He inspires, that only they give. [146]

वैष्णवस्त्वं च राजेन्द्र पद्मयोनेश्च पञ्चमः

अष्टादशानां विद्यानां पारगो वृत्तसंस्थितः ।। १४७।।

O Emperor, you are a devotee of Lord Visnu, and you are also fifth in the line of Lord Brahma. You are proficient in the eighteen sciences and also established in right conduct. [147]

न्यायेन रक्षिता पृथ्वीं विशेषाद्ब्राह्मणार्चकः ।

अवश्यं द्रक्ष्यसि क्षेत्रे वैकुण्ठं चर्मचक्षुषा ।। १४८ । ।

You are the protector of the earth in the right manner; and especially you respect the Brahmins. Surely you will see Lord Visnu in the sacred place with your physical eyes. [148]

पितामहोऽप्यत्र कार्ये भवतो मां नियुक्तवान् ।

सर्वं ते कथयिष्यामि प्राप्ते क्षेत्रोत्तमे नृप । । १४९ ।।

Lord Brahma has also engaged me in this work of yours. O King, I shall explain to you everything when the best of sacred places is reached. [149]

सांप्रतं रात्रिशेषो हि तृतीयं याममृच्छति ।

स्वान्स्वान्निवेशान्निर्गंतुं राज्ञ आज्ञापयाधुना ।। १५०।।

The remainder of the night is presently moving to the third quarter. Direct the kings now to go to their respective resting places. [150]

त्वमप्यंतर्गृहं याहि निद्राया वशमागतः ।। १५१ ।

You also go to the inner apartment, as you are overpowered by sleep." [151]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

इन्द्रद्युम्नस्य पुरुषोत्तम क्षेत्रगमनं नामैकादशोऽध्यायः ।। ११।।

Thus ends the Eleventh Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu in the glorious Skanda Mahapuraṇa, a compendium of eighty-one thousand verses, entitled "Journey of Indradyumna to the sacred place Purusottama."

द्वादशोऽध्यायः

Twelfth Chapter

Indradyumna Visits Ekamra Grove

॥ जैमिनिरुवाच ॥

उक्ते ब्रह्मसुतेनेत्थमिन्द्रद्युम्नो महीपतिः

मुनेस्तु वचनं श्रुत्वा प्रहृष्टेनान्तरात्मना ।

विचार्य परया बुद्ध्या श्रमं मेने फलावहम् ।।१।।

Jaimini said: When Narada spoke thus, hearing the words of the Sage, King Indradyumna's heart was filled with joy. Reflecting with a concentrated mind, he thought that his exertion would bear fruit : [1]

अहो मे परमं भाग्यं बहुजन्मांतरार्जितम् ।

व्यवसाये ममोद्युक्तः सर्वलोकपितामहः ।।२।।

जीवन्मुक्तं स्वं तनुजं मत्सहायमकारयत् । ३.१।

“Ah ! Great is my good fortune, earned over many births. For my work Lord Brahma the Grandfather of all the worlds is zealously active and has made His own son who is liberated while living, my helper. [2-3.1]

सहायो यादृशः पुंसां भवेत्कार्यं हि तादृशम् ।।३.२।।

श्रुतं सभासु सर्वासु चेति वृद्धानुशासनम् ।४.१ ।

'As is the help available to men, so indeed would be the work' - such is the teaching of the elders heard in all assemblies." [3.2-4.1]

स इत्थं चिन्तयन्राजा विसृज्य च सभासदः ।।४.२।।

ततो मुनिं करे धृत्वा विवेशान्तः पुरे द्विजाः । ५.१ ।

Thus reflecting, the King sent away the members sitting in the Assembly. O Sages, then he took the Sage by the hand and went into the inner apartments. [4.2-5.1]

तमर्चयित्वा विधिवत्पल्यंके सह तेन वै ।।५.२।।

निशावशेषं नृपतिर्निनाय संलपन्मिथः ।

ततः प्रभाते विमले नित्यं कर्म समाप्य वै ।।६।।

पूजयित्वा जगन्नाथं संततार महानदीम् ।

उड्रदेशाधिपेनाग्रे गच्छताऽऽदिष्टपद्धतिः ।।७।।

Having honoured him in accordance with rule the King passed the remainder of the night along with him on the couch, talking mutually. Then in the morning which was clear, he finished his daily rituals. Having worshipped Lord Jagannatha (the Lord of the world), he crossed the river Mahanadi, with the King of Udra country going ahead and indicating the way. [5.2-7]

एकाम्रवनकं क्षेत्रमभियातो बलान्वितः ।

स गत्वा किंचिदध्वानं प्राप्य गन्धवहाभिधाम् ।।८।।

नदीं वेगवतीं शीततोयामाक्रम्य वेगवान् ।

पूर्वाह्णपूजासमये कोटिलिङ्गेश्वरस्य वै ।।९।।

चर्चरीशंखकाहालमृदङ्गमुरजध्वनिम् ।

व्यश्नुवानं महारण्यं दूराच्छुश्राव भूपतिः ।।१०।।

He reached the sacred place 'Ekamra grove'[1] along with his army. Covering some distance, he came to the river named Gandhavaha which was flowing fast and was

1. Bhubanesvar

having cool water. Crossing that speedily, from a distance the King heard the sound of musical symphony, conch, musical instruments, tabors, and tambourine at the time of the fore-noon worship of Lord Kotilingesvara (Siva), which was filling the great forest. [8-10]

मन्यमानो भगवतो नीलाचलनिवासिनः ।

उवाच नारदं प्रीतो ध्वनिः कुत्र महामुने ।।११।।

He thought that it was from the Lord dwelling in Nilacala. With joy he asked Narada: “0 Great Sage, wherefrom is this sound coming ? [11]

नीलाद्रिशिखरावासः प्राप्तः किं परमेश्वरः ।

यदर्चासमये ह्येष श्रूयते संकुलध्वनिः ।।१२।।

Has the Supreme Lord who dwells on the top of Niladri been reached by us, at the time of whose worship this combined sound is being heard ? [12]

उताहोप्यन्यदेवो वा निकटे वर्तते मुने । १३.१।

Or can it be even that another deity is present nearby, O Sage ?” [13.1]

इति पृष्टस्तदा राज्ञा प्रोवाच मुनिपुङ्गवः ।।१३.२ ।।

Thus asked by the King then, the pre-eminent Sage replied: [13.2]

राजन्सुदुर्लभं क्षेत्रं गोपितं मुरवैरिणा ।

न तत्रास्तीति भगवान्कैरपि ज्ञायते नृभिः ।।१४।।

"O King! It is very difficult to attain to that sacred place as it is concealed by Lord Visṇu. It is not known to any of the human beings that the Lord is there. [14]

त्वं हि भाग्यवतां श्रेष्ठस्त्वद्भाग्यात्ते पुरोधसा ।

दृष्टः कथंचिद्भगवान्संयतेन्द्रियवर्त्मना ।।१५।।

You are indeed most fortunate; on account of your good fortune the Lord was seen somehow by your priest who is established in the path of sense-control. [15]

त्वं हि तावद्बलैर्युक्तः षडङ्गैर्नृपसत्तम ।

साहसेऽतिप्रवृत्तोऽसि संशयो मे महीपते ।। १६ ।।

O best of Kings! You are also now intensely engaged in this bold endeavour accompanied by so large armed forces with six divisions; O King, I have some doubt in this regard. [16]

संवर्तते नीलगिरियजने तु तृतीयके ।

इदं त्वेकाम्रकवनं क्षेत्रं गौरीपतेर्विभोः ।।

नातिदूरे महीपाल भीतः स शरणागतः ।।१७।।

Nilagiri is at a distance of three Yojanas (twenty four miles) from here. And, O King, this is the Ekamra grove, the sacred place of the all-powerful Lord of Gouri (Lord Siva). Being afraid, O King, He has taken refuge at this place which is not very far." [17]

॥ इन्द्रद्युम्न उवाच ॥

कथं स भीतो गौरीशः कं वा शरणमागतः ।।१८।।

ददाह त्रिपुरं घोरं शरेणैकेन यः पुरा ।१९.१ ।

Indradyumna asked: Lord Siva had formerly burnt the terrible Tripura (Triple city of demons) just with one arrow; why is He afraid, and in whom has He taken refuge ? [18-19.1]

अत्र मे विस्मयो जातः श्रोतुमिच्छामि दुर्लभम् ।।१९.२ ।।

I am surprised at this; I wish to hear about this which is so difficult to get. [19.2]

रक्षिता भवभीतानां भवः परमपावनः ।

किमर्थं भयभीतोऽसौ कः समर्थोऽस्य वै जये ॥२०॥

Lord Siva is supremely holy and is the protector of those who are afraid of worldly existence. Why is He fear- stricken, and who indeed is able to get victory over Him ? [20]

।। नारद उवाच ।।

अत्र ते कथयिष्यामि पुरावृत्तं महीपते ।

उपयेमे पुरा गौरीं तपसा वशमागतः ।।२१।।

ब्रह्मचारी हिमगिरौ भगवान्नीललोहितः ।

उत्सृज्य ब्रह्मचर्यं तु सोऽनङ्गशरपीडितः ।। २२ ।।

Narada said: In this regard, O King, I shall relate to you a story of olden times. Formerly the Bluish-red Lord (Siva) was leading the life of a celibate in the Himalayas. He married Parvati giving up celibacy, being won over by Her austerities and disturbed by the arrow of Cupid. [21-22]

तया रेमे रुचिरया यौवनोन्मत्तया नृप ।

तत्पितुर्विषये भोगान्बुभुजे देवकांक्षितान् ।।२३।।

She was charming and bubbling with youth; He roamed with Her in the territory of Her father and enjoyed pleasures which are craved for even by the gods. [23]

कदाचिदथ निर्याती स्ववासभवनात्सती ।

सामपूर्वं कुलस्त्रीभिर्मात्रोक्ता सस्मितं वचः ।।२४।।

आर्ये महत्तपस्तप्तं वरार्थं गहने वने ।

निष्कुलो निर्गुणो वृद्धो वरः प्राप्तो वरानने ।। २५ ।।

Once, when Parvati was going out of Her house, Her mother along with other respectable women, spoke to Her gently and smilingly, "O Respectable Parvati, you had performed great austerities in the thick forest for getting a husband, and you are so lovely, but you got a husband who has no kindred, is without any good quality, and old. [24-25]

दिवारात्रिं न त्यजसि सन्निधिं तादृशस्य वै ।

को गुणः कथ्यतां वत्से किं वा पत्युः प्रसादजम् ।।२६।।

भूषणाच्छादनं प्राप्तं ममैव गृहवासिनी ।

चिरं तिष्ठसि भद्रे त्वं पितृभोगोपलालिता ।। २७ ।।

Yet, day and night you are not at all leaving the company of such a person. My dear child, what is his good quality, and what ornaments or garments have you got as favour from the husband? Dear, you stay only in my

house always, being treated with tenderness and enjoying paternal comforts. [26-27]

त्रैलोक्ये यास्तु कन्या वै परिणीताः पितुर्गृहात् ।

॥ प्रयान्त्यलंकृता भर्त्रा भर्तृवेश्मनि शुश्रुम ।।२८।।

We have heard that in the three worlds when daughters are married, they go from the father's house to the husband's abode, adorned by the husband with ornaments. [28]

अहं तु मानसी कन्या पितृणां पितृलोकतः ।

आगता तु महाभागे परिणीता हिमाद्रिणा ।। २९॥

O fortunate one, I was the mind-born daughter of the Manes and, married to Himalaya, I have also come here from the realm of the Manes. [29]

इत्थमुक्ता मया हास्यान्न क्रोधाच्चललोचने ।

जामातुरग्रे नो वाच्यं स हि विष्णुसमो मतः ।। ३० ।।

This has been told by me just as a joke and not out of anger, O one with quickly moving eyes; do not speak this out before the son-in-law as He is regarded as verily equal to Lord Visnu." [30]

।। नारद उवाच ।।

मातुरित्थं वचः श्रुत्वा भर्तुनिन्दाप्रपीडिता ।

कोपप्रस्फुरदोष्ठी सा वाचं नोचे मनागपि ।। ३१ ।।

Narada continued: "Hearing such words from the mother, She was tormented by the reviling of the husband (by Her mother) and Her lips quivered with anger, but She did not speak even a bit. [31]

प्रययावन्तिकं भर्तुर्निहलवानांऽबिकावचः ।

जगाद परुषं वाक्यं स्नेहगर्भं मिताक्षरम् ।।३२।।

She went near Her husband, keeping aside the words of the mother, and spoke some sharp words which were yet affectionate and measured. [32]

स्वामिन्न सांप्रतं चैतद्यद्वासः श्वशुरालये ।

क्षौद्रीयसामपि गुरोस्त्रैलोक्यस्य कथं नु ते ।।३३।।

‘Lord, this staying in father-in-law's house is not correct even for small people, then, how much more so for Thee who art the Teacher of the three worlds ! [33]

तदावयोर्नात्र योग्या वसतिर्मे प्रिया विभो ।

न सन्ति किं ते वासाय योग्या वै भूमयः प्रभोः ||३४||

Hence our stay here is not proper and is not to my liking, O Lord. Thou art the Master, are there not lands indeed fit for Thy dwelling ?' [34]

इत्युक्तः शिवया सोऽथ भगवान्वृषभध्वजः ।

तया सार्धं वृषारूढो मध्यदेशं ययौ त्वरन् ।।३५।।

Thus spoken by Parvati, Lord Siva then along with Her mounted the Bull and promptly proceeded to the central country. [35]

विलङ्घ्य सर्वतीर्थानि प्रयागं पावनं महत् ।

पूर्वसागरगामिन्या गङ्गाया उत्तरे तटे ।।३६।।

वाराणसीं नाम पुरीं गौर्या वासाय निर्ममे । ३७.१ ।

Crossing all sacred bathing places and the great sanctifying place Prayaga, for Parvati's dwelling He built a city with the name Varaṇasi, on the northern bank of the river Ganga which flows to the Eastern Sea (Bay of Bangal). [36-37.1]

पञ्चक्रोशमितां रम्यां वरप्रासादशोभिताम् ।।३७.२।।

अट्टालकशतैर्युक्तामसंख्योपवनैर्युताम् ।

नानातीर्थसमायुक्तां नानाजनसमाकुलाम् ||३८||

It extended to five krosas (ten miles), was beautiful and adorned with excellent temples, comprising hundreds of palatial buildings, consisting of innumerable gardens, containing many sacred bathing places, and full of varieties of people. [37.2-38]

आज्ञया धूर्जटेः शुभ्रां निर्मितां विश्वकर्मणा

पावनैः शीतलैर्गङ्गातरङ्गैः क्षपितांहसाम् ।।३९।।

By the command of Lord Siva that beautiful city was built by Visvakarma. Sins are destroyed there by the purifying and cool waves of river Ganga. [39]

तत्र मध्ये पुरे स्वर्णप्राकाराट्टालशोभिते ।

रत्नस्तंभैः सुघटिते सर्वाशापरिपूरके ।।४०।।

तया रेमे पशुपतिः श्रियेव मधुसूदनः ।

सा पुरी विश्वनाथेन कदाचिन्नैव मुच्यते ।।४१।।

The city was adorned with golden ramparts and watch- towers, nicely erected with gem-studded pillars and it fulfilled all wishes; there in its centre Lord Siva stayed with Parvati, just as Lord Visṇu stays with Goddess Lakshmi. Lord Visvanatha (Siva) does not indeed leave that city at any time whatsoever. [40-41]

अविमुक्तेति सा ख्याता नृणां मुक्तिप्रदायिनी ।

पुराऽऽसीन्मनुजाधीश सेविता भवभीरुभिः ।।४२ ।।

That is why it is called "Avimukta" (unabandoned), and it gives Liberation to human beings. O King, formerly, those who were afraid of worldly existence were resorting to it. [42]

तत्रोषिता तदा गौरी तेन भर्त्रा स्वलंकृता ।

मातरं पितरं चापि न सस्मार महीपते ||४३||

Parvati dwelt there well adorned by Her husband and O King, did not remember either Her mother or father. [43]

एवं बहुयुगेऽतीते कैलासाद्रिं स जग्मिवान् ।

आत्मनः कोटिलिङ्गानि तत्र संस्थाप्य वै प्रभुः ।।४४।।

Thus many ages passed and then, after installing crores of His own Lingas there, the Lord moved to Kailasa mountain. [44]

राजानः पालयामासुस्तां पुरीं बहुशो नृप ।

तत्रासीत्काशिराजाख्यः पुरा द्वापरके युगे ।।४५।।

That city, O King, was ruled by many kings. In Dwapara age formerly there was one king with the name Kasiraja. [45]

शम्भुं सन्तोषयामास तपसोग्रेण वै प्रभुम् ।

जरासन्धपुरोगाणां राज्ञां जेतारमच्युतम् ।।४६।।

संग्रामे प्रभविष्यामीत्यभिसंधाय पार्थिवः ।

प्रादात्तस्मै वरं सोऽपि पिनाकी परितोषितः ।।४७ ।।

That King pleased Lord Siva by severe austerities, with the objective, 'I shall overpower in battle Kṛṣṇa who was victorious over the kings led by Jarasandha'. Lord Siva also, being pleased, granted him the boon: [46-47]

जेतासि कंसहतारं संग्रामे त्वमरिन्दम ।

तवार्थे प्रमथैः सार्धमहं योत्स्ये वृषे स्थितः ।।४८।।

'O subduer of foes, you will be victorious over Kṛṣṇa in battle. For your cause along with My attendants, I shall fight, seated on the Bull.' [48]

शम्भोरिति वरं लब्ध्वा प्रमत्तः स नराधिपः ।

शंखचक्रधरं संख्ये हरिमाह्वत वीर्यवान् ।।४९।।

Getting this boon from Lord Siva, that powerful King became intoxicated, and called Lord Krsna who holds the conch and discus, to battle. [49]

अन्तर्यामी स भगवाञ्ज्ञात्वा वृत्तान्तमीदृशम् ।

चक्रं प्रस्थापयामास काशिराजस्य सूदने ॥५०।।

Being the Inner Controller, that Lord (Krsna) came to know of all that had happened, and dispatched the Discus for slaying Kasiraja. [50]

तदुग्रदर्शनं चक्रं सहस्रादित्यवर्चसम् ।

काशिराजशिरश्छित्त्वा तद्वलं तां पुरीं ततः ।। ५१।।

ददाह कुपितं राजन्विष्णोराशयवीर्यवित् ।

तद्दृष्ट्वा सुमहत्कर्म क्रुद्धः पशुपतिस्तदा ।। ५२।।

गणैर्वृतो वृषारूढः पिनाकी तदुपाद्रवत् ।

ततः सुदर्शनं चक्रं दृष्ट्वा तं प्रथमं पुरः ।।५३।।

शंभुः पाशुपतास्त्रं तच्चकारोत्पातसन्निभम् । ५४.१ ।

O King, then that fierce-looking Discus which had the brilliance of a thousand suns, out of anger severed the head of Kasiraja and burnt that city, together with his forces. Lord Siva knew the intention and power of Lord Visṇu; yet, seeing that very great deed He became angry. Accompanied by the ganas (attendants) and mounting the Bull, Lord Siva rushed towards it. Then seeing at first the Sudarsana Discus in front, Lord Siva made use of the calamity-like Pasupata weapon. [51-54.1]

पुरा विष्णोर्वरं प्राप्तं शंभुना भक्तितोषितात् ।। ५४.२।।

बलेनाप्याययिष्यामि तवास्त्रं संस्मृतस्त्वया ।

मयि चेत्प्रतिकूलस्त्वं भविष्यति च निष्प्रभम् ।।५५ ।।

Pleased formerly by the devotion of Lord Siva, Lord Visnu had given Him a boon: ‘Remembered by you, I shall fill your weapon with power. But if you become an opponent to Me, it will become powerless.' [54.2-55]

घोरे पाशुपते चास्मिन्नस्त्रे च विफलीकृते ।

वाराणस्यां च दग्धायां भयत्रस्तो वृषध्वजः ।। ५६ ।।

तुष्टाव जगतामादिमनादिं पुरुषोत्तमम् ।।५७।।

When this fierce Pasupata weapon became ineffective, and Varaṇasi was also burnt, Lord Siva got frightened and prayed to the Supreme Being who is the Cause of the worlds and is beginningless. [56-57]

।। महादेव उवाच ॥

नारायण परंधाम परमात्मन्परात्पर ।

सच्चिदानन्दविभव निरञ्जन नमोऽस्तु ते ।। ५८ ।।

Lord Siva prayed: 'O Lord Narayana, O Supreme Abode, O Supreme Self, O Lord who art Higher than the highest ! O Lord whose nature is Existence-Conscious- ness-Bliss Absolute, O Lord who art blemishless, salutations be unto Thee. [58]

जगत्कारण सृष्ट्यादिकर्मकृद्गुणभेदतः ।

मायया निजया गुप्त स्वप्रकाश नमोऽस्तु ते ।।५९।।

O Lord who art the Cause of the world, who art the Performer of activities like Creation, etc. through the differences in qualities, O Lord who art hidden by Thy own Illusory Power, O Lord who art self-manifest, salutations be unto Thee. [59]

नान्तर्बहिर्बहिश्चान्तर्दूरस्थो निकटाश्रयः ।

गुरुर्लघुः स्थिरोऽणीयान्स्थवीयांश्च नमोऽस्तु ते ।।६०।।

Thou hast no inside, no outside, yet Thou art both outside and inside; Thou art present far as well as near, Thou art heavy as well as light, constant, the smallest as also the largest, salutations be unto Thee. [60]

कोटयश्चतुरास्यस्य परार्धं मम चातुल ।

यदपांगविलासोत्थं तस्मै कालात्मने नमः ।।६१॥

O Immeasurable One! Salutations unto Thee who art that Time-Spirit, by a slight movement of whose eye- corner, crores of Brahmas and hundred thousand billions of my like are born. [61]

एकैकरोमाकलितब्रह्माण्डगणसंवृतम् ।

मानातीतं वपुर्यस्य तस्मै विश्वात्मने नमः ।।६२।।

Salutations to that Universal Self whose Body is beyond measure and whose every single hair is covered with multitudes of universes fastened to it. [62]

स्वकालपरिमाणेन वेधसः प्रलयोद्भवौ ।

मन्वन्तरादिघटनाकलनाय नमोऽस्तु ते ।। ६३ ।।

By the measure of Thy own time the dissolution and birth of Brahma take place. Salutations be to Thee who bringest about the happenings like Manvantara (the period of a Manu). [63]

सृष्टोऽहं तमसा नाथ त्वत्प्रभावानभिज्ञकः ।

तत्क्षमस्वापराधं मे त्राहि मां शरणागतम् ।।६४।।

Created as I am from tamas 2, O Lord, I have no knowledge of Thy power. Therefore forgive my transgression and protect me who have come for refuge.' [64]

स्तुतिमित्थं प्रकुर्वाणे तस्मिंस्त्रिपुरदाहिनि ।

चक्ररूपं परित्यज्य आविरासीदधोक्षजः ।। ६५ ।।

When the Burner of Tripura3 (Lord Siva) prayed thus, giving up the form of Discus, Lord Visnu appeared. [65]

प्रसन्नवदनः श्रीमाञ्छंखचक्रगदाधरः ।

तार्क्ष्यपद्मासनगतो वनमालाविभूषणः ।। ६६ ।।

He had a smiling face; He was glorious and holding the conch, discus and mace. He was on Garuda who served as a lotus-seat, and was adorned with the garland of forest flowers. [66]

हारकुण्डलकेयूरमुकुटादिभिरुज्ज्वलः ।

वामोत्संगगतां लक्ष्मीं सत्यां दक्षिणपार्श्वगाम् ।।६७।।

He was shining with necklace, ear-ring, bracelet, crown, etc. He was holding Goddess Laksmi embraced on His left side, and Goddess Satyabhama present on the right side. [67]

2. Darkness; one of the three qualities, the constituents of Creation.

3. The three cities of gold, silver and iron built by the demon Maya which were burnt by Lord Siva.

बिभ्राणः कृष्णजीमूतकान्तदेहं कृपाम्बुधिः ।

क्राधाविष्ट इवोवाच बिभ्यतं गिरिजापतिम् ।।६८ ।।

He was having a Body of the colour of dark cloud. The Lord who is the ocean of compassion spoke to the frightened Lord Siva (the Lord of Parvati, the daughter of the Mountain), as though He were angry. [68]

॥ श्रीभगवानुवाच ॥

कालेनैतावता शंभो दुर्बुद्धिः कथमागता ।

हेतोर्नृपतिकीटस्य मया योद्धुमुपस्थितः ।।६९।।

The Blessed Lord said: 'O Siva, how has this perverted understanding come to you after so much time, that for that worm-like king's sake you are ready to fight with Me ? [69]

कति वा मत्प्रभावास्ते नो ज्ञाता धूर्जटे त्वया ।

सत्यं पाशुपतं तेऽस्त्रं दुर्जयं ससुरासुरैः ।।७० ।।

How many indeed are my powers, are they not known to you, O Siva ? True, your Pasupata weapon is invincible for the gods and demons. [70]

मत्क्रोधरूपं तच्चक्रं त्वामपि क्षमते न यत् ।

मामवज्ञाय जगति भ्रमति त्वामृते हि कः ।।७१।।

तपोभिर्बहुभिः पूर्वं मच्छरीरतयोर्जितः । ७२.१ ।

But that Discus is the embodiment of My anger which will not excuse even you. Who other than you, indeed, would move about in the world disregarding Me, as you were formerly endowed with power as My own Body, on account of much penance ? [71-72.1]

सांप्रतं चेच्चिरं रन्तुं गौर्या सार्धमिहेच्छसि ।।७२.२।।

पुरीं वाराणसीं चेमां यदीच्छसि चिरस्थिताम् ।

मन्नाम्ना भुवि विख्यातं क्षेत्रं श्रीपुरुषोत्तमम् ।।७३।।

दक्षिणस्योदधेस्तीरे नीलाचलविभूषितम् ।

दशयोजनविस्तीर्णं यावद्विरजमण्डलम् ।।७४।।

क्रमशः पावनं क्षेत्रं यावच्चित्रोत्पलानदी ।

ततः प्रभृति यो देशो यावत्स्याद्दक्षिणार्णवः ।।७५।।

पदात्पदाच्छ्रेष्ठतमो नीलाद्रिरपवर्गदः ।

चतुर्देहस्थितोऽहं वै यत्र नीलमणीमयः ।। ७६ ।।

तस्योत्तरस्यां विख्यातं वनमेकाम्रकाद्वयम् ।

पार्वत्या तत्र निवस निर्भयस्त्रिपुरान्तक ।। ७७ ।।

If now you wish to stay here happily with Parvati for a long time, and if you desire this city of Varanasi to remain for long, there is the sacred place Sri Purusottama which is famous on the earth by My Name. That sacred place is on the coast of the Southern Sea and adorned with Nilacala. It spreads to ten yojanas (eighty miles), up to Viraja mandala (region of purity). This sacred place is gradually more purifying, up to the river Citrotpala. Starting from there the territory which lies up to the Southern Sea is step by step more excellent. And Niladri is the bestower of Liberation, where I am indeed present in a Form of sapphire and in four Bodies. To the north of that is the grove well known as Ekamra. Dwell there with Parvati without any fear, O Siva ! [72.2-77]

सृजता सर्वलोकानां मन्निदेशात्स्वयंभुवा ।

तत्रापि कोटिलिङ्गानां राजा त्वमभिषेक्ष्यसे ।।७८।।

Brahma has created all the worlds. As per My direction, you will be installed by him there also as the King of crores of Lingas. [78]

सर्वतीर्थमयं चेदं तीर्थं यन्मणिकर्णिकम् ।

इहाहंकारमुत्सृज्य व्रज त्वं सपरिच्छदः ।। ७९ ।।

This sacred bathing place Manikarnika4 contains all the sacred bathing places. Leave egotism here and go to that place along with the retinue'. [79]

।। नारद उवाच ॥

इत्युक्तो वासुदेवेन त्र्यम्बको नतकन्धरः ।

कृतांजलिपुटो भूत्वा प्रोवाच मधुसूदनम् ।।८० ।।

Narada said: “Thus told by Lord Krsna, Lord Siva bowed His head and with reverentially joined palms replied to Lord Madhusūdana (Krsna). [80]

॥ महादेव उवाच ॥

देवदेव जगन्नाथ प्रणतार्तिहर प्रभो ।

त्वदाज्ञापालनं श्रेयः कारणं मे जगत्पते ।।८१ ।।

Lord Siva said: ‘O Lord of the gods, O Jagannatha (Lord of the world), O Lord who art the remover of the sorrow of one who has taken refuge (in Thee) ! O Lord, obeying Thy command will be conducive to my good, O Master of the world. [81]

यत्तु मूढतया देव अवलेपः कृतो मया ।

तवैवानुग्रहस्तत्र प्रभो चांचल्यकारणम् ।।८२ ।।

O Lord, whatever haughtiness has been displayed by me out of foolishness, O Lord, in that Thy grace alone has been the cause of my inconstancy. [82]

यदादिशसि देवेश प्रयाणं पुरुषोत्तमम् ।

तन्मूर्ध्नि कृत्वा यास्यामि क्षेत्रं मुक्तिप्रदं शिवम् ॥८३॥

4. In Varaṇasi

O Lord of the gods, the command that Thou hast given to go to Purusottama, I shall accept with bowed head and proceed to that sacred place which is conducive to welfare and is the bestower of Liberation. [83]

अभिसंधिं कुरुष्वाद्य ममानुग्रहकारणम् ।

पुरुषोत्तम क्षेत्रं मे त्वमेव परिपालय ।।८४।।

यथा पुनर्नेदृशं तद्विनाशमुपयास्यति ।८५.१ ।

Pray do condescend now, which will be an act of compassion towards me: protect Thou alone my place, O Purusottama (Supreme Being), so that again like this, that place will not be subjected to destruction.' [84-85.1]

इत्थमेतत्पुरा क्षेत्रं महादेवेन निर्मितम् ।।८५.२।।

बलश्रीसहितं देवमर्चयन्पुरुषोत्तमम् ।

अत्र साक्षादुमाकान्तः स्थापितः परमेष्ठिना ।।८६।।

Narada said: Thus, this sacred place has been built formerly by Lord Siva after worshipping the Supreme Being along with Lord Balarama and Goddess Laksmi. Lord Siva Himself has been installed here by Lord Brahma. [85.2-86]

वयं तत्र व्रजिष्यामो द्रक्ष्यामः पुरनाशनम् ।

सुदृढान्तस्तमःस्तोमभास्वन्तं गिरिजापतिम् ।। ८७ ।

We shall go there and see Lord Siva, the Consort of Parvati, who is the light for the utterly deep-seated mass of darkness of the heart. [87]

यदेतच्छांभवं क्षेत्रं तमसो नाशनं परम् ।

रजः प्रक्षालनं श्रेयः ख्यातं विरजमण्डलम् ।।८८ ॥

Since this sacred place of Lord Siva is the supreme destroyer of tamas (darkness), cleanser of rajas (passion), and is auspicious, it is known as Virajamandala (passion- free region). [88]

सत्त्वोद्रिक्ततया ख्यातं मुक्तिदं पुरुषोत्तमम् ।

यावन्त्यन्यानि क्षेत्राणि मुक्तिदानि श्रुतानि ते ।। ८९ ।।

तानि सर्वाणि राजेन्द्र ददते मुक्तिमत्र वै । ९०.१ ।

Because of preponderance of sattva (purity), the sacred place Purusottama is well-known as the bestower of Liberation. Whatever other sacred places have been heard of by you as bestowing Liberation, O Emperor, they all grant Liberation only here indeed. [89-90.1]

एतत्क्षेत्रं महाराज दुष्कृताविलचेतसाम् ।। ९०.२ ।।

न विश्वासपथं याति रहस्यं चक्रपाणिनः ।।९१।।

This sacred place, O great King, does not come within the range of faith of those whose minds are polluted by sin - this is the mystery of the Lord who is the Wielder of the Discus (Lord Visnu)." [90.2-91]

॥ जैमिनिरुवाच ॥

नारदस्य वचः श्रुत्वा प्रहृष्टहृदयो नृपः ।

उवाच मुनिशार्दूलं विस्मयोत्फुल्ललोचनः ।

साधु मे कथितं ब्रह्मन्क्षेत्रं परमपावनम् ।।९२।।

यत्रोमापतिरास्तेऽसौ पालकः पुरुषोत्तमः ।९३.१ ।

Jaimini said: Hearing the words of Narada the King's heart was filled with joy. He spoke to the pre-eminent Sage with his eyes wide open with astonishment: "O holy one, Thou hast told me excellently about the sacred place which is supremely holy, where Lord Siva the Consort of Goddess Umā (Pārvati) dwells and the protector is Purusottama (Lord Visnu) Himself. [92-93.1]

अवश्यं तत्र गच्छामः पन्था यद्यपि वक्रभूः ।

उद्दिष्टेष्टपरिप्राप्तौ यदिदं कारणं महत् ।।९३.२।।

We shall certainly go there, although it may be a winding way, since for attaining our desired objective this is the great means." [93.2]

|| जैमिनिरुवाच ॥

ततस्तौ मुनिभूपालौ मध्याह्नसमये द्विजाः ।

प्रापतुः सबलौ क्षेत्रमेकाम्रवनसंज्ञकम् ।।९४।।

Jaimini said: O Sages, thereafter both the Sage and the King together with the armed forces at noon reached the sacred place called Ekāmra grove. [94]

बिन्दुतीर्थे नृपः स्नात्वा तीरस्थं पुरुषोत्तमम् ।

संपूज्य विधिवद्यातः कोटीश्वरमहालयम् ।। ९५ ।।

The King bathed in the holy bathing place Bindu, worshipped in accordance with rule Lord Visṇu located on its bank and proceeded to the great temple of Lord Kotīśvara. [95]

तद्वारि सम्यगाचांतस्तत्प्रीत्यै सुबहूनि सः ।

गजाश्वधनरत्नानि वस्त्रालंकरणानि च ।। ९६॥

द्विजेभ्यः प्रददौ राजा सात्त्विकं धर्ममास्थितः । ९७.१।

At its entrance, after properly purifying himself through sipping of water, and established in pure conduct, for

5. Lingaraj (Śiva) of Bhubanesvar

pleasing that Deity, the King gave away in charity very many elephants, horses, wealth, gems, garments and ornaments to Brāhmins. [96-97.1]

लिङ्गं त्रिभुवनेशं तं महास्नानेन पूजयन् ।।९७.२।।

अतुलां प्रीतिमालेभे विष्णोरद्वैतदर्शनः ।९८.१ ।

He worshipped that Linga who is the Lord of the three worlds, with the sacred Great Bath, and got immense happiness, as he had the vision of its identity with Lord Visnu. [97.2-98.1]

स्तुत्वा प्रणम्य भक्त्यासौ वीणया चोपगाय्य च ।।९८.२।।

कृतांजलिपुटो देवप्रसादनकृतोद्यमः ।

अनन्यमनसा तस्थौ चिन्तयन्वृषभध्वजम् ।।१९।।

He prayed, bowed with devotion, sang in the Lord's proximity to the accompaniment of lute, and stood with palms joined reverentially, making efforts to please the Lord, with a mind not thinking of anything else and contemplating on Lord Śiva. [98.2-99]

ततः प्रसन्नो भगवांस्त्र्यम्बकः परमेश्वरः ।

साक्षान्नृपमुवाचेदं स्पष्टाक्षरपदं द्विजाः ।। १०० ।।

Then, O Sages, Lord Śiva the Supreme Lord was pleased, and Himself spoke thus to the King in clear syllables and words. [100]

॥ कोटिलिङ्गेश उवाच ॥

इन्द्रद्युम्न महाराज वैष्णवस्त्वादृशो भुवि ।

दुर्लभः खलु ते वाञ्छाचिरात्सम्यग्भविष्यति ।। १०१ ।।

Lord Kotilingeśa said: O pre-eminent King Indradyumna! It is difficult to get a devotee of Lord Viṣṇu like you on earth. Surely, soon your desire will be completely fulfilled. [101]

इत्युक्त्वान्तर्दधे शंभुः पश्यतस्तु महीक्षितः ।

नारदं पुनराहेदं यदादिष्टं स्वयंभुवा ।। १०२ ।।

तत्कल्पय महाभाग वाजिमेधपुरःसरम् ।

विष्णोः कलेवरे तस्मिन्क्षेत्रे श्रीपुरुषोत्तमे ।।१०३।।

अन्तर्वेदी महापुण्या विष्णोर्हृदयसंनिभा ।

तस्याः संरक्षणायाहं स्थापितो विष्णुनाष्टधा ।। १०४ ।।

(Jaimini said:) Having said this, Lord Siva disappeared as the King was looking on. He again said to Narada thus: “O holy one, what has been commanded by Lord Brahma, work that out, starting with the horse-sacrifice. In that sacred place Sri Purusottama which is the Body of Lord Visṇu, the inner sacrificial ground is very holy and is like the heart of Lord Visṇu. For its protection I have been stationed there eight-fold by Lord Visnu. [102-104]

शंखाकृतेरग्रभागे नीलकण्ठोऽहमास्थितः ।

दुर्गया सह विप्रेन्द्र तत्रेमं भूपतिं नय ।।१०५।।

O most excellent Sage, in the tip-portion of the concii- shaped sacred place I am present as Nilakantha along with Goddess Durgā. Take this King there. [105]

अन्तर्हितः खल्विदानीं नीलरत्नतनुर्हरिः ।

तत्र श्रीनरसिंहस्य क्षेत्रं कुरु मदाज्ञया ।। १०६।।

Indeed at present Lord Visṇu with the Body of sapphire has become invisible. As per My command establish there the sacred spot of the Glorious Lord Narasimha. [106]

तत्र नः सन्निधौ वाजिमेधेन यजतामयम् ।

सहस्रेण नृपश्रेष्ठस्तदन्ते तरुमद्भुतम् ।।१०७।।

दर्शयैनं द्विजश्रेष्ठ ब्रह्मरूपमकल्मषम् ।

चतस्रः प्रतिमास्तेन विश्वकर्मा घटिष्यति ।। १०८ ।।

There in our proximity let this best King worship with a thousand horse-sacrifices. O most excellent Sage, at the end of that, show him the wonderful Tree which will be the very Form of Brahman, free from all impurity. With that Viśvakarmā will make four images. [107-108]

तासां प्रतिष्ठितौ ब्रह्मा स्वयमेवागमिष्यति ।

यथायं क्षीणपापः स्याद्वाजिमेधैर्यजन्हरिम् ।।१०९।।

तिष्ठत्वब्दसहस्रं वै तदन्ते लोकयिष्यति ।

समस्तजगदाधारं सर्वकल्मषनाशनम् ।।११०।।

दारवीं तनुमास्थाय दर्शनादपवर्गदम् ।

न तस्य चरितं वेत्ति ब्रह्माऽहं त्वं च नारद ।।१११।।

For their installation Lord Brahma Himself will come. In order that he may be free from sin, let the King for a thousand years remain worshipping Lord Visṇu with the horse-sacrifices. Thereafter he will see the Lord who supports all the worlds and destroys all sins, assuming the Wooden Body which would grant Liberation on merely being seen. Lord Brahma does not know His ways, neither do I, nor you, too, O Nārada. [109-111]

आज्ञानुष्ठानतो भक्त्या प्रसीदति स केवलम् ।११२.१।

He is pleased only when His Command is carried out with devotion." [112.1]

नारदोऽपि महादेवं प्रणिपत्य जगद्गुरुम् ।

उवाच प्रांजलिर्भूत्वा यदादिष्टं त्वया विभो ।। ११२.२।।

पितामहोऽपि मामित्थं निर्दिदेशास्य कल्पनम् ।

पितामहश्च त्वं नाथ नो भिन्नौ परमात्मनः ।।१९३।।

Nārada, too, on his part, prostrated before Lord Siva, the Teacher of the world, and spoke with palms joined reverentially: “O Lord, what has been ordered by Thee, in the same manner Lord Brahma also has instructed me for working it out. O Lord, Lord Brahma and Thou art not different from the Supreme Being (Lord Visnu). [112.2-113]

नृपतेरस्य भाग्यर्द्धिरीदृशी यत्कृते विभी ।

अगोचरोऽसौ मनसस्त्रयाणामप्यनुग्रहः ।। ११४।।

Such is the abundant good fortune of this King, because of which, O Lord, there is this grace of even all the Three (Brahmā, Visnu, Siva) of you, which is beyond the range of the mind. [114]

यत्प्रसंगेन तरणं भवाब्धेरपि दुष्कृताम् ।

अचिन्त्यमहिमा ह्येष भगवान्भूतभावनः ।।११५।।

Unthinkable is the glory of this Lord, the Efficient Cause of beings, by contact with whom even the wicked can cross the ocean of worldly existence. [115]

न बुद्धिगोचरे भक्तिर्यावत्या प्रीयते ह्यसौ ।

चिरं यतन्तस्तिष्ठन्ति वेदानुवचनादिभिः ।

क्षुद्रोऽपि लभते मुक्तिमनायासेन कर्मणा ।।११६ ।।

The extent of devotion by which He is pleased is not within the range of the intellect. Men keep on striving for a long time through study of the Vedas, etc. whereas even the lowly one gets Liberation by an effortless act. [116]

गव्योपजीव्या गोप्यस्तु वनचारगृहोषिताः ।

अरण्यजीवनाः प्रापुर्मुक्तिं कामोपभोगतः ।। ११७।।

Subsisting on cattle-rearing, the cowherdesses of Vrndāvana6 who dwelt in the houses of forest-roamers, and led their lives in the forest, also attained Liberation even through enjoyment of pleasures. [117]

द्रुहन्निरन्तरं प्राप शिशुपालः सभान्तरे ।

व्याधो हृदयमाविध्य गतिं प्राप सुदुर्लभाम् ।।११८।।

Sisupala7 got it in the midst of the Assembly even though he constantly bore enmity towards Him. The hunter attained the state which is difficult to get, although he pierced His chest. [118]

वस्त्राकर्षं गृहं नीत्वा कुब्जैनं बुभुजे पुरा ।

यं ध्यानलयमापन्ना लभन्ते न सुरस्त्रियः ।। ११९।।

The hunch-backed woman formerly drew Him towards herself by the garment, took Him to her house and enjoyed, whereas the wives of gods do not get Him even after being absorbed in meditation on Him. [119]

चण्डालाय ददौ मुक्तिं दूरस्थायापि नो पुनः ।

आसन्नायातिभक्ताय श्रोत्रियाय पुरा विभुः ।।१२०।।

The all-powerful Lord formerly gave Liberation to the one of low caste though he was far away, but not to the one who was so near and very devoted and learned in the Vedas. [120]

6. Where Lord Kṛṣṇa played during childhood

7. Who was killed by Lord Kṛṣṇa

8. Of Mathura

मायाभिर्वञ्चयेत्वां हि पितामहमपि प्रभुः ।

तिष्ठन्ति दुःखबहुलास्तपोभिर्देहबन्धनाः ।। १२१ ।।

गौतमाद्या ब्रह्मचर्यनिष्ठाः कल्पान्तवासिनः ।

ईदृक्तादृक्परिच्छेदगोचरं नास्य चेष्टितम् ।।१२२।।

The Lord even deceives Thee as also Lord Brahma by acts of Illusion. Sages like Gautama and others remain undergoing much pain because

of austerities, but they still have bondage to the body, and live till the end of the Kalpa, although they are steadfast in celibacy. His ways do not come within the purview of accurate definition as 'it is like this' or 'like that.' [121-122]

व्यवसायेन बहुना कालेन महता तथा ।

निर्णेतुं शक्यते नास्य चरितं वा सुमेधसा ।। १२३।।

Even with immense effort made over a long time, a person with good understanding is not able to determine His ways. [123]

उपाया बहवः सन्ति ये शास्त्रपरिनिष्ठिताः ।

विदुषां मोचनायेह बहुशस्तैर्यतन्ति वै ।। १२४ ।।

सर्वेषामुत्तमोपायो वसतिः पुरुषोत्तमे ।

यावश्यं स्वामिसायुज्यं प्रापयेत्सुसखा यथा ।। १२५ ।।

There exist many means perfectly based on scriptures, for the Liberation of the learned, and people also indeed strive much through them; but the best of all means is to dwell in Purusottama, which like a good friend will surely bring about attainment of union with the Lord. [124-125]

तदेनं मायिनं प्राप्तुमुपायो नान्तरीयकः ।

स्वयं निधाय हरिणा यत्र वासः सुरक्षितः । । १२६।।

इन्द्रद्युम्नप्रसंगेन जायते सार्वलौकिकः । १२७.१ ।

Hence that is the means to attain this Lord of Illusion, which is free from any impediment, where His own Abode has been fixed by Lord Visnu Himself and is well protected; with the association of Indradyumna it will become known to all people. [126-127.1]

तदाज्ञापय देवेश गृहीत्वैनं बलान्वितम् ।।१२७.२।।

उपत्यकायां संस्थाप्य दीक्षयित्वा महाक्रतौ ।

आगमिष्यामि पादाब्जसमीपं ते वृषध्वज ।। १२८।।

Therefore, O Lord of the gods, grant permission that taking him there along with the armed force, settling him in the valley and initiating him in the great sacrifice, I shall come to the proximity of Thy lotus-like Feet, O Lord with the Bull as ensign !” [127.2-128]

॥ जैमिनिरुवाच ॥

तथेत्युक्त्वा महादेवः क्षणादन्तर्दधे मुनेः ।

सोऽपि राज्ञो रथे तिष्ठन्प्रययौ क्षेत्रमुत्तमम् ।।१२९।।

Jaimini said : Lord Śiva, saying ‘Be it so', at once disappeared from the Sage. The Sage also sat on the chariot of the King and proceeded to the Best sacred place. [129]

द्वितीयेऽह्नि कपोतेशस्थलीमासेदिवान्नृपः ।

दैर्ध्यायामसमायुक्तां जलाशयद्रुमाकुलाम् ।।१३० ।।

On the second day the King reached the place of Lord Kapoteśa', which had equal length and width, and was full of tanks and trees. [130]

9. Dove-like Lord (Siva)

बिल्वेश: पूर्वसीमायां समुद्रतटमास्थितः ।

सेनानिवेशयोग्यां तां मन्त्रिणा संनिवेदिताम् ।।१३१।।

On the eastern boundary of the sacred place, on the Sea- shore is situated Lord Bilveśa 10. That place was suggested by the minister as suitable for camping of the army. [131]

यथायोग्यं यथास्थानं स्थापयित्वा नृपोत्तमः ।

बिल्वेश्वरकपोतेशं नमस्कृत्य प्रपूज्य च ।। १३२।।

रथमास्थाय मतिमान्सहितो ब्रह्मसूनुना ।

मनसा वचसा विष्णुं नीलाचलनिवासिनम् ।

चिन्तयन्कीर्तयन्विप्रा जगाम संनिधिं हरेः ।। १३३ ।।

Stationing them properly at the appropriate places, the King offered salutations to Lord Siva as Lord Bilvesvara and Lord Kapotesa and worshipped them. Then, O Sages, that wise King mounted the chariot along with Narada and, with all his heart contemplating on Lord Visnu who dwells in Nilācala, and through speech talking about His glories, proceeded to the proximity of Lord Visnu. [132-133]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

इन्द्रद्युम्नस्यैकाम्रकाननगमनं नाम द्वादशोऽध्यायः ।।१२।।

Thus ends the Twelfth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Visit of Indradyumna to Ekamra Grove".

10. Lord Śiva, to whom Bilva (bael) is dear

त्रयोदशोऽध्यायः

Thirteenth Chapter

Glory of Kapotesvara and Bilvesvara

।। मुनय ऊचुः ।।

कपोतेशस्थली चापि कथं ख्याता महामुने ।

को वा कपोतः कचेश एतन्नो वक्तुमर्हसि ॥ १॥

The Sages asked: O great Sage, how did the place of Lord Kapotesa become well-known ? Which was that dove and who is the Lord ? Tell us about this. [1]

॥ जैमिनिरुवाच ॥

पुरा कुशस्थली सा वै असेव्या सर्वजन्तुभिः ।

तीक्ष्णधारैः कुशाग्रैस्तु परितः कण्टकैश्चिता ॥२॥

Jaimini replied: Formerly, that Kuśasthali, (the place of Kuśa grass, Poa cynosuroides), was indeed impossible for all creatures to resort to as it was all around covered with Kuśa grass having sharp-edged tips and thorns. [2] **निस्तरुर्निर्जलाधारा पिशाचवसतिर्यथा ।**

यदा पूर्वं भगवतो नान्यो देवोऽपि पूज्यते ।।३।।

पूज्यः स्यामहमप्येवं स्पर्धासीद्धूर्जटेस्तदा ।

चिन्तयन्निति तस्यैव विष्णोर्भक्तौ मनोऽदधत् ।।४।।

It was without any tree and without any reservoir of water, and was like an abode of goblins. At one time Lord Siva got this idea of rivalry, "When prior to the Lord (Viṣṇu) surely no other god is worshipped, I should also be worshipped like that." So thinking, He fixed His mind in devotion to that same Lord Visnu. [3-4]

सर्वनिर्विषये देशे स्थित्वाऽहं निष्परिग्रहः ।

सुमहत्तप आस्थाय तोषयिष्यामि तं हरिम् ।।५।।

(He thought:) "Remaining in a place completely free from sense objects, without any possession, I shall practise very great austerities and please Lord Visṇu. [5]

किं वा देयं रमेशाय का स्तुतिः शारदापतेः ।

सर्वब्रह्माण्डनाथस्य किं वान्यत्तुष्टिकारकम् ॥६॥

What can be given to Him who is the Lord of Goddess Ramā (Lakṣmi)? What should be the hymn to Him who is the Lord of Sarasvati (the Goddess of Speech) ? For the Lord of all the universes, what other thing is there which can be pleasing to Him ? [6]

तस्मान्न बाह्यं वस्त्वन्यदुपयोगाय तस्य वै ।

अन्तर्यागं समास्थाय निर्व्यलीकेन चेतसा ।।७।।

भक्तेभ्य आत्मप्रददं चराचरगुरुं हरिम् ।

आराधयिष्ये सर्वेषां पूज्यः स्यां तत्प्रसादतः ।।८।।

Hence surely, no other external object will be fit for His use; I shall properly practise the internal sacrifice with an unhypocritical mind and worship Lord Visnu who gives Himself to devotees and is the Lord of the moving and the non-moving things. Thus I shall be worshipped by all due to His grace." [7-8]

तत इत्यभिसंधाय ययौ पुण्यां कुशस्थलीम् ।

समीपे नीलगोत्रस्य सर्वद्वन्द्वविवर्जितः ।।९।।

तत्र तेपे तपस्तीव्रं वायुभक्षो महेश्वरः ।

कपोत इव सूक्ष्मोऽभूदष्टमूर्तिरपि प्रभुः ।।१०।।

Resolving thus, He then went to that holy Kuśasthali, near the Nila (Blue) Mountain, being free from all pairs of opposites. There the great Lord (Siva), practised severe austerities, eating only air. Although the Lord (Siva) has eight Forms', He became thin like a dove. [9-10]

ततः प्रसन्नो भगवानैश्वर्यं प्रददौ तदा ।

येनात्मतुल्यः संजातः पूजासंमाननादिषु ।।११।।

Thereupon, being pleased, the Lord (Visnu) then granted Him divine supremacy, whereby He became equal to the Lord (Visnu) Himself in worship, honour, etc. [11]

तपःप्रभावात्तस्यासीत्स्थली वृन्दावनोपमा ।

सरस्तडागसरसीनदीभिः शोभितान्तरा ।।१२।।

नानाद्रुमैर्लताभिश्च सर्वर्तुफलपुष्पकैः ।

मधुमत्तद्विरेफाणां झंकारैर्मुखराशया ।।१३।।

By the power of His austerities that place became like Vṛndāvana, its interior looking beautiful with lakes, tanks, pools and rivers, and with varieties of trees and creepers bearing flowers and fruits in all seasons. It became a place resounding with the buzzing of honey- intoxicated large black bees. [12-13]

नानापक्षिगणाकीर्णा सर्वजन्तुसुखाश्रया ।

कपोतसदृशो जातो यतः स तपसा शिवः ।।१४।।

1. Sarva (earth) 2. Bhava (Water) 3. Rudra (fire) 4. Ugra (wind) 5. Bhima (ether) 6. Mahadeva (moon) 7. Isāna (sun) 8. Paśupati (sacrificing priest)

मुरारेराज्ञया सोऽत्र कपोतेश्वरतां गतः ।

तदाज्ञयाऽत्र वसति मृडान्या त्र्यम्बकः सदा ।। १५ ।।

It became full of groups of varieties of birds and the happy resort of all creatures. Because Lord Siva had become like the 'Kapota' (dove) due to austerities, by the command of Lord Visṇu, He became Kapotesvara here. By His order the Three-eyed Lord (Siva) always dwells here with Goddess Parvati. [14-15]

येऽर्चयन्ति कपोतेशं स्तुवन्ति प्रणमन्ति वा ।

निर्धूतकल्मषास्ते वै प्रयान्ति पुरुषोत्तमम् ।। १६ ।।

Those who worship Lord Kapoteśvara, pray with hymns or bow down, are surely purified of sins and are able to go to the sacred place Purusottama. [16]

अतः परं प्रवक्ष्यामि बिल्वेशमहिमां द्विजाः ।

पातालवासिनः पूर्वं दैत्या भित्त्वा महीतलम् ।।१७।।

उपद्रवन्ति भूर्लोकं भक्षयन्ति जनांस्तथा । १८.१ ।

O Sages, after this I shall tell about the glory of Lord Bilveśvara. The demons living in Pātāla (region under the earth) formerly making their way into surface of the earth, were oppressing the earth-plane and eating up human beings. [17-18.1]

भारावतरणार्थाय देवकीगर्भसंभवः ।।१८.२।।

पालयामास पृथिवीं यदा स भगवान्प्रभुः ।

यादवैः पाण्डवैः सार्धं तदा तत्स्थानमागतः ।।१९।।

For lessening the burden of the earth, when the Supreme Lord was born from the womb of Devaki (as Lord Kṛṣṇa) and protected the earth, at that time along with the Yadavas[2] and Pandavas[3] He had come to that place. [18.2-19]

तीर्थराजस्य सलिले स्नात्वा तं नीलमाधवम् ।

दूरात्प्रणम्य मनसा दैत्यद्वारमुपागतः ।।२०।।

Having bathed in the Sea which is the best of holy bathing places, and bowing mentally to the Lord Nilamādhava from a distance, He came near the passage of the demons. [20]

दृष्ट्वा तद्विवरं घोरमप्रवेश्यं तु मानवैः ।

भ्रान्त्या संमोहयँल्लोकान्प्रथयञ्छिवपूज्यताम् ।।२१।।

बैल्वं फलं समादाय तत्रावाह्य त्रिलोचनम् ।

पूजयित्वा पुरारातिं तुष्टावासुरसूदनः ।।२२।।

He saw that dreadful hole which was impossible for human beings to enter. For spreading the adorability of Lord Siva, He confused the people by delusion, brought the Bilva (bael) fruit and invoked Lord Siva there. Lord Kṛṣṇa, the destroyer of demons, then worshipped the three-eyed Lord (Siva), the Foe of the Triple city of demons, and extolled Him through a hymn. [21-22]

॥ श्रीभगवानुवाच ॥

नमस्ते त्रिगुणातीत गुणत्रयविभागकृत् ।

त्रयीमय त्रयातीत त्रिकालज्ञानिने नमः ।।२३॥

The Blessed Lord said: "Salutations to Thee, O Lord who transcendest the three qualities! Thou hast made

2. Descendants of Yadu, kinsmen of Lord Kṛṣṇa

3. The 5 celebrated sons of Pandu: Yudhisthira, Bhima, Arjuna, Nakula & Sahadeva

4. Sattva, Rajas and Tamas

the three-fold division of the qualities. O Lord who containest the three-fold Veda and yet art beyond the three-fold Vedas! Salutations to Thee who art the knower of the three periods of time. [23]

शशिसूर्याग्निनेत्राय ब्रह्मण्याय वरात्मने ।

अष्टैश्वर्यनिधानाय तुभ्यमष्टात्मने नमः ||२४||

The moon, the sun, and fire are Thy eyes; Thou art the protector of the pious and art the Supreme Self; Thou art the repository of the eight supernatural powers[7]; salutations to Thee who hast the eight Forms. [24]

यस्य रूपं तमः पारे तमोनाशनमव्ययम् ।

अज्ञानानां तमश्छिन्नं तस्मै वितमसे नमः ।।२५।।

Salutations to the One who is free from darkness, and whose Form is beyond darkness, which destroys darkness, is immutable and by which is cut off the darkness of the ignorant ones." [25]

एवं स्वमात्मनाऽऽत्मानं स्तुत्वा स भगवान्प्रभुः ।

तस्य प्रसादाद्विवरं सुप्रवेशमपश्यत ।।२६।।

When He Himself thus extolled His own self, the all- powerful Lord found the hole easy of access by His (Lord Siva's) grace. [26]

तेन मार्गेण पातालं ससैन्योऽभ्यगमत्प्रभुः ।

हत्वा तत्र बलोदग्रान्दैत्यान्भारावतारणः ।।२७।।

5. Rk, Yajus, Sama

6. Past, present and future

7. Vision, audition, cogitation, discrimination, omniscience, swift-ness of thought, assuming form at will, and expatiation

पुनरागम्य तत्रैव स्थित्वा स वृषभध्वजम् ।

संपूज्य भगवान्द्वाररोधाय स्थापयञ्छिवम् ।।२८।।

इदमाह महाबुद्धिर्भक्तिवश्यो गदाधरः ।

धूर्जटे तिष्ठ प्रासादे रुन्धानोऽसुरनिर्गमम् ।।२९।।

त्वदन्यः कः क्षमः शंभो कर्बूरबलनाशने ।

स्थापयित्वा महादेवं ततो द्वारावतीं ययौ ।।३०।।

By that way the Lord approached Pātāla along with the army. Slaying there the demons who were haughty because of their strength, the Lord who lessens the burden of the earth, returned. He remained there itself, worshipped the Lord whose ensign is the Bull (Śiva), and for obstructing the entrance installed Lord Siva. The Lord who has great understanding, holds the mace, and is won over by devotion, thus spoke: “O Lord with matted locks at the top (Siva), kindly stay in the temple obstructing the outlet of the demons. Who other than Thee, O Lord Sambhu (Siva), is able to destroy the strength of the demons ?" After installing Lord Mahadeva (the great Lord Siva), from there He went back to Dwārakā. [27-30]

ततः प्रभृति बिल्वेशः पृथिव्यां ख्यातिमागतः ।

पूर्वावधिः स बिल्वेशः क्षेत्रराजस्य भो द्विजाः ।।३१।।

Thenceforth Lord Bilveśvara became well-known on the earth. O Sages! This Lord Bilveśvara marks the eastern border of the best sacred place. [31]

तं दृष्ट्वा पापहन्तारं मृडानीपतिमव्ययम् ।

सर्वान्कामानवाप्नोति विपत्तिं दुस्तरां जयेत् ।।३२।।

He is the destroyer of sins, the Consort of Goddess Mṛḍānī (Pārvatī) and Immutable; by seeing Him one gets fulfilment of all desires and overcomes adversity which may be otherwise difficult to cross over. [32]

कपोतबिल्वेश्वरयोर्माहात्म्यं कथितं तु वः ।

अतः परं भो मुनयः किमन्यच्छ्रोतुमिच्छथ ।।३३।।

The glory of Lord Kapotesvara and Lord Bilveśvara has been told to you. O Sages, what else do you desire to hear after this? [33]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

कपोतेशबिल्वेशयोर्माहात्म्यवर्णनं नाम त्रयोदशोऽध्यायः ।।१३।।

Thus ends the Thirteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Narration of the Glory of Lord Kapoteśa and Lord Vilveśa'

चतुर्दशोऽध्यायः

Fourteenth Chapter

Indradyumna consoled by Narada

॥ मुनय ऊचुः ॥

रथमारुह्य तौ यातौ यदा नारदपार्थिवौ ।

क्व यातौ चक्रतुः किं वा तन्नो वद महामुने ॥१॥

The Sages asked: Mounting the chariot when they both, Narada and the King, proceeded, where did they go and what indeed did they do ? Tell us that, O great Sage ! [1]

॥ जैमिनिरुवाच ॥

सार्धं च विद्यापतिना पुरोहितकनीयसा ।

क्षेत्रान्ते नीलकण्ठस्य समीपमुपजग्मतुः ॥२॥

Jaimini replied : Together with Vidyāpati, the priest's younger brother, they went near Lord Nilakantha on the boundary of the sacred place. [2]

दुर्निमित्तमभून्मार्गे व्रजतोऽस्य महीक्षितः ।

वामाक्षिभुजयोः स्पन्दः स्फुरणं च मुहुर्मुहुः ॥३॥

When the King was proceeding, there were evil omens for him on the way. There was throbbing of the left eye and left arm, and repeated twitching. [3]

तद्दृष्ट्वा नृपशार्दूलो विषादमुपसेदिवान् ।

पप्रच्छ कारणं चास्य सर्वज्ञाननिधिं मुनिम् ॥४॥

Seeing that, the pre-eminent King was overtaken by grief, and he asked the Sage who was the repository of all knowledge, about the cause of all this. [4]

अव्याहतं मे साम्राज्यं प्राप्तं क्षेत्रोत्तमं त्विदम् ।

दर्शनार्थं माधवस्य यात्रेयं तु शुभावहा ॥५॥

(He said:) “Unhindered is my empire, and I have also reached this excellent sacred place. This journey which was undertaken for seeing Lord Madhava (Viṣṇu) has also been bringing happiness. [5]

अकार्यं मे भवेदद्य किं मुने ब्रूहि तत्त्वतः ।

स्पन्दते वामनेत्रं तु स्फुरते च भुजोऽसकृत् ।।६।।

Then, O Sage, what evil could there be for me now, tell me accurately. My left eye is throbbing and the arm is also twitching repeatedly." [6]

तच्छ्रुत्वा नारदः प्राह भावि कार्यं च सूचयन् ।

श्रावयन्कुशलं वाक्यं यदुक्तं पद्मयोनिना ।।७।।

Hearing that, Narada replied, indicating also the future course of action, and informing about the favourable words which were told by Lord Brahmā. [7]

।। नारद उवाच ।।

मा भूद्विषादस्ते भूप सविघ्नं प्रायशः शुभम् ।

विघ्नान्ते च शुभं पुंसां पुनर्भाग्यवतां नृप ॥८॥

Nārada said: O King, you should not have any despondency. Usually, good is always beset with obstacles. However, at the end of the obstacles, O King, there again comes good for fortunate men. [8]

सत्यं त्वं सार्वभौमोऽसि क्षेत्रं विष्णोर्वपुस्त्विदम् ।

यात्रा तेऽत्र यदर्थेयं सोऽन्तर्धानमुपागमत् ।।९।।

True, you are the Emperor of the whole world and this sacred place is also the Body of Lord Visṇu. The Lord for whose sake now you have taken up this journey, has become invisible. [9]

एष विद्यापतिर्विप्रो दिने यस्मिन्ददर्श तम् ।

सायंकाले ततोऽन्येद्युः स्वर्णवालुकया वृतः ।

ययौ पातालनिलयं मर्त्यलोके सुदुर्लभः ।।१०।।

In the evening of the day following the day on which this Brahmin Vidyapati saw Him, being covered by the golden sands, He went to His abode in Pātāla (a region under the earth). It is very difficult to find Him now on the earth-plane. [10]

॥ जैमिनिरुवाच ॥

तच्छ्रुत्वा घोरवचनं वज्रपातसमं नृपः ।

पपात धरणीपृष्ठे निःसंज्ञः स द्विजोत्तमाः ।।११।।

Jaimini said: O most excellent Sages, hearing these terrible words which were like the fall of thunder, becoming unconscious, the King fell on the ground. [11]

तं तथा पतितं दृष्ट्वा पुरोहितपुरोगमाः ।

स्निग्धाः सखायः सर्वे ते हाहाकारमुपाद्रवन् ।।१२।।

Seeing him thus fallen, all the affectionate companions, with the priest leading, ran towards him crying ‘Ah ! Alas !' [12]

कर्पूरशीतलं वारि मुखे सिक्त्वा पुनः पुनः ।

चन्दनागुरुकर्पूरैः सर्वाङ्गं लिलिपुश्च ते ।।१३।।

On his face they sprinkled again and again water cool with camphor, and anointed his entire body with sandal, aloe and camphor. [13]

चामरैस्तालवृन्तैश्च वीजयामासुराशु तम् ।

नारदोऽपि च संभ्रान्तो धारयन्योगधारणाम् ।।१४।।

प्राणानरक्षन्नृपतेर्जानंस्तत्र शुभायतिम् ।

सोऽपि राजा चिरात्संज्ञां लेभे यत्नैरनुत्तमैः ।। १५ ।।

Briskly they fanned him with chowries and stalks of palm-leaves. Even Nārada was also perplexed; undertaking Yogic concentration, he protected the life of the King, knowing that his future was going to be good. Because of the most excellent efforts, the King, too, at last got back his consciousness. [14-15]

उत्थाय पादयोर्विप्रा नारदस्यापतत्पुनः ।

किमकार्षं मुने पापं कस्मिञ्जन्मान्तरे दृढम् ।।१६।।

यस्य पाकदशायां वै दुःखमासीत्सुदारुणम् ।

कर्मणा मनसा वाचा नो द्विजानां गवामपि ।

अपराधः कृतः कश्चित्स्वप्नेऽपि मुनिपुंगव ।।१७।।

Rising, O Sages, he again fell at Nārada's feet. (He said:) “O Sage, what great sin did I commit in which other birth, as the ultimate result of which this extremely intense sorrow has come ? By deed, mind or speech, O pre-eminent Sage, I have not done any wrong whatsoever to Brahmins or to cows, even in dream. [16-17]

नित्यं नैमित्तिकं काम्यं कर्म यत्परिकीर्तितम् ।

राज्ञस्तन्मुनिशार्दूल न त्यक्तं वै मया क्वचित् ।।१८।।

Whatever daily or special rite or work for fulfilment of desire has been laid down for a King, O pre-eminent Sage, that I have certainly never given up. [18]

देवतातिथिभृत्यानां पितॄणां च महामुने ।

तथाश्रितानां बन्धूनां नापमानः कृतो मया ।।१९।।

O great Sage, I have never done dishonour to gods, guests, servants, fore-fathers, the dependents or relations. [19]

पञ्चाशदपराधा ये विष्णोर्वैष्णवपुंगव ।

त्यक्ताः प्रयत्नात्ते सर्वे क्रुद्धा इव महोरगाः ।।२०।।

The fifty transgressions of Lord Visnu which are there, O best of devotees of Lord Viṣṇu, have all been carefully avoided by me like great angry snakes. [20]

किं भाग्यं चरितं तेन पुरोहितकनीयसा ।

यच्चर्मचक्षुषा दृष्टो भगवान्नीलमाधवः ।।२१।।

What good fortune had been earned by the priest's younger brother, that Lord Nīlamādhava was seen by him with physical eyes ? [21]

किमर्थं राज्यविभ्रंशो जानतैष त्वया कृतः ।

यात्रासमय एवैतत्कथं वा न प्रकीर्तितम् ।। २२॥

Why was this disturbance of the Kingdom brought about by Thee though Thou knewest this, and why didst Thou not tell about it at the very time of commencing the journey itself ? [22]

किमर्थं वा श्रोत्रियाणां स्थानभ्रंशो मया कृतः ।

कथमेतैः परित्यक्ताश्चिरात्संस्कृतभूमयः ।।२३।।

What for was the displacement of those learned in the Vedas done by me, and why did they have to leave the places which had been sanctified over a long period of time ? [23]

आवंशभूतेर्वृत्तिर्या प्रजाभिः परिपालिता ।

मदर्थं सा परित्यक्ता जीविष्यन्ति कथं नु ताः ।।२४।।

Whatever avocation had come down from lineage, that the subjects were maintaining; that has been given up for my sake: so, how indeed will they live now ? [24]

प्राणान्न धारयिष्यामि न द्रक्ष्यामि यदा हरिम् ।

एष मे निश्चयो ब्रह्मन्मयि नष्टे कुतः प्रजाः ।। २५।।

O Holy one, this is my resolve - I shall not continue living if I do not see Lord Visṇu. When I perish, what will happen to the subjects ? [25]

मुने सदा सकरुणस्त्वं मां शास्सि शुभाशुभम् ।

सांप्रतं मत्सुतं नीत्वा मालवेष्वभिषेचय ।। २६॥

स पालयतु न्यायेन न शोचन्तु इमाः प्रजाः । २७.१ ।

O Sage, Thou art always compassionate: Thou advisest me about good and bad. Now, taking my son, please install him as King among

inhabitants of Mālava; let him rule with justice and let these subjects not have to grieve. [26-27.1]

राजानो ये समायातास्ते सर्वे मन्निदेशतः ।।२७.२।।

मत्सूनोर्मालवेशस्य प्रयान्तु वचने स्थिताः । २८.१ ।

Let all the kings who have come along, go forth as per my direction, remaining under the orders of my son, as the King of Malava. [27.2-28.1]

प्रायोपवेशविधिना चिन्तयन्नीलमाधवम् ।। २८.२।।

आयुःशेषं करिष्यामि सफलं क्षेत्रसंस्थितः ।। २९।।

Remaining in the sacred place, I shall make the remainder of my life fruitful by means of observing fast unto death, and thinking of Lord Nīlamādhava." [28.2-29]

॥ जैमिनिरुवाच ॥

विलपन्तमिन्द्रद्युम्नं राजानं ब्रह्मणः सुतः ।

उत्थाप्य प्रश्रयगिरा सान्त्वयन्निदमब्रवीत् ॥३०॥

Jaimini said: The son of Lord Brahma (Narada) raised King Indradyumna who was lamenting, and spoke thus, consoling him with words of affection. [30]

।। नारद उवाच ॥

राजन्पण्डितमूर्द्धन्यो वैष्णवो धैर्यसागरः ।

श्रेयः सविघ्नं सततं कथं वा नावधारयेः ।।३१।।

इदं तु परमं श्रेयः पुंसो जन्मशतार्जितम् ।

शरीरधारिणं पश्येच्चर्मचक्षुर्गदाधरम् ॥३२॥

Nārada said: "O King, you are pre-eminent among the learned, a devotee of Lord Visnu, and an ocean of patience. How should you not keep in mind that good is always beset with obstacles? And this is the highest good for a man, earned through a hundred births, that with the physical eye he

should be able to see the Lord holding the mace (Visṇu) having assumed a Body. [31-32]

निरंकुशा हरेर्लीला केन वाप्यवधार्यते ।

जीवन्मुक्तोऽप्यहं राजंस्तल्लीलां नातिवर्तये ।।३३।।

Unfettered is the sport of Lord Hari (Visṇu); who can conceive of it ? Although I am liberated while living, O King, I also cannot pass beyond His sport. [33]

कियता वञ्चितो नाहं दृढभक्तोऽन्तिकस्थितः ।

दुरत्यया तस्य माया बहुजन्मशतैरपि ।।३४।।

How much have I not been deceived, although I am a firm devotee and remaining close by! It is difficult to cross His Illusion even by many hundreds of births. [34]

अनन्ता तस्य मायेयं दुर्ज्ञेया पद्मयोनिना

नाभिपद्यास्थितेनापि नित्यं च स्तुतिशालिना ।।३५।।

This Illusion of His is endless and is difficult even for the Lotus-born Lord (Brahmā) to understand, although He is seated in the lotus of the Lord's navel and always praying. [35]

स्वभाव एवं कथितस्तस्य मायाविनो नृप ।

विशेषं कथयाम्येवं त्वं तु भाग्यवतां वरः ।। ३६।।

O King, such is the Nature of that Lord of Illusion as I have explained to you. I am now telling you the speciality- you are certainly the best of the fortunate ones in this way; [36]

तिस्रोऽपि मूर्तयस्तस्य त्वदनुग्रहबुद्धयः ।

चराचराणां स्रष्टा यः साक्षाल्लोकपितामहः ।

मामुवाच व्रजाशु त्वमिन्द्रद्युम्नस्य चान्तिकम् ।।३७।।

All His three Forms1 have a mind to bestow favour on you. Lord Brahma who is the Creator of the moving and the non-moving things, and verily

the Grandfather of the worlds, Himself said to me, 'You go promptly near bajarising Indradyumna. [37]

नीलाचलं प्रयात्येष दिदृक्षुर्नीलमाधवम् ।

अन्तर्धानं गतो ह्येष यमेन प्रार्थितो विभुः ।। ३८ ।।

He is proceeding to Nīlācala with a desire to see Lord Nilamādhava. But that all-powerful Lord has become invisible, on account of the prayer of Yama. [38]

1. Visnu, Brahmā and Siva

न तत्र शोकः कर्तव्यः शक्यते तत्र नान्यथा ।

वाच्यो मद्वचनाद्राजा पञ्चमी मम सन्ततिः ।। ३९ ।।

One should not therefore grieve, since no alternative is possible in this regard. Tell the King in My name that he is My fifth descendant. [39]

तत्कृते परमात्मानं प्रसाद्य पुरुषोत्तमम् ।

श्वेतद्वीपान्नयिष्यामि सहस्रान्ते महाक्रतोः ।।४०॥

For his sake, I shall please the Supreme Self and take Purusottama (the Supreme Being) from the White Island, at the end of the thousandth of the great sacrifice. [40]

इन्द्रद्युम्नः स इदानीं क्षेत्रे श्रीपुरुषोत्तमे ।

अश्वमेधसहस्रैस्तु यजन्विष्णुं स तिष्ठतु ।।४१।।

And let that Indradyumna now stay in the glorious sacred place Purusottama, worshipping Lord Viṣṇu by a thousand horse sacrifices. [41]

तदन्ते दारवतनुं विष्णुं द्रक्ष्यति चक्षुषा ।

सोऽवतारो हरेः ख्यातिं तस्य द्वारा गमिष्यति ।।४२।।

At the conclusion thereof, with his own eyes he will see Lord Viṣṇu with a Wooden Body. Through Indradyumna that incarnation of Lord Visnu will become well known. [42]

तदा तु तनवो विष्णोः प्रतिष्ठाप्या मया ध्रुवम् ।

पुरा स्म मणिमूर्तिस्तु चतुर्धावस्थितो हरिः ।।४३।

दृष्ट्वा पुरोधसा तस्य साक्षादग्रे निवेदितः ।

दिव्यदारुवपुर्भूयश्चतुर्धावतरिष्यति ।।४४।।

And also, the Forms of Lord Visṇu will surely then be installed by Me. Previously Lord Visṇu was verily present four-fold in the Form of sapphire. The priest had seen Him and had also told about Him directly in front of the King. The Lord will again incarnate four-fold with a divine Wooden Form.' [43-44]

तस्मान्मा व्यथ राजेन्द्र वाञ्छा ते सफला ध्रुवम् ।

भविष्यति न संदेहो निर्व्यलीको वसेह वै ।।४५।।

Therefore, O Emperor, do not be unhappy; your wish will surely be fulfilled, there is no doubt regarding this. Hence just stay here without any grief." [45]

॥ जैमिनिरुवाच ॥

सान्त्वयित्वा निनायेत्थं राजानं नारदस्तदा ।

विश्वासपदवीं विप्राः पुनर्वाक्यमुवाच ह ।।४६।।

Jaimini said: O Sages, having consoled the King, Narada then led him thus to a position of faith, and thereafter again spoke these words: [46]

।। नारद उवाच ॥

शंखाकृतेः क्षेत्रवरस्य चाग्रे यो नीलकण्ठः खलु दुर्गयाऽऽस्ते ।

यामो वयं तत्र च वाजिमेधक्रतूपयोग्या सुसमा स्थली सा ।।४७।।

Nārada said: At the tip of the conch-shaped excellent sacred place Lord Nilakantha is indeed present together with Goddess Durgā. We shall go there; that tableland is perfectly level and suitable for the horse sacrifice. [47]

तस्यां विनिर्माय सहस्रवर्षस्थिरां सुशालां हयमेधनाय ।

नीलाद्रिवासस्य नृसिंहमूर्तिं दृष्ट्वा कृतार्थं विरचय्य जन्म ।।४८।।

तस्यैव मूर्तिं प्रतियातनां ते नित्यार्चनीयां तव पूजनीयाम् ।

प्रत्यक्प्रतिष्ठाप्य समस्तविघ्नविनाशहेतोः फलबृंहणाय ।।४९।।

आरप्स्यामः क्रतुवरं मुनिवर्यैर्यथोचितम् ।

विलम्बोऽत्र न हि श्रेयानिति पैतामहं वचः ॥५०॥

There, build a nice hall which can remain steady for a thousand years for the horse-sacrifice. Seeing the Nrasimha Form of the Lord dwelling in Niladri, make your birth successful. Installing within it His counterpart image, it should be daily ceremonially adored by you, and also worshipped by you, for removal of all obstacles and augmenting the result. We shall commence the excellent sacrifice suitably by the best sages. 'Delay in this regard is not at all good' - this is the Grandsire's (Lord Brahma's) advice. [48-50]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

शोकार्तस्येन्द्रद्युम्नस्य नारदकर्तृकसान्त्वनं नाम चतुर्दशोऽध्यायः ।। १४ ।।

Thus ends the Fourteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mähätmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurana, a compendium of eighty-one thousand verses, entitled "Consoling of Grief-stricken Indradyumna by Närada".

पञ्चदशोऽध्यायः

Fifteenth Chapter

Hearing of Heavenly Voice

।। जैमिनिरुवाच ।।

ततस्ते प्रस्थिता विप्रा नीलकण्ठान्तिकं मुदा ।

प्रपूज्य तं महादेवं श्रीदुर्गां प्रणिपत्य च ।।१।।

विमुच्य स्यन्दनवरं पादचाराः सहानुगाः ।

आरोढुं नीलभूमिध्रं प्रयाताः संयतेन्द्रियाः ।।२।।

Jaimini said: O Sages, they then happily went near Lord Nilakantha. After properly worshipping that Great Lord (Siva) and prostrating themselves before the glorious Goddess Durgā, they left the excellent chariot, and along with the followers they proceeded on foot to climb the Nila (Blue) Mountain, keeping their senses controlled. [1-2]

नानाद्रुमलताकीर्णं नानापक्षिगणाकुलम् ।

शिलाविषमसंरोधमभितः परिवेषकम् ॥३॥

That Mountain was overspread with varieties of trees and creepers and was full of groups of various kinds of birds. It was presenting all around complete obstruction as it was uneven because of stones. [3]

भ्रमद्भ्रमरसंभूतभ्रमकृद्गण्डशैलकम् ।

दक्षिणांभोधिकल्लोलजलावृतनितम्बकम् ॥४॥

Its (stony) cheek was creating confusion because of the clustered black-bees which were moving about, and its lower ridge was covered with the water of the waves of the Southern Sea. [4]

अप्रतर्क्यं सदा मर्त्यैर्दुष्प्रवेश्यं महोरगैः ।

मत्तमातङ्गकघटाबृंहितैर्भीषणान्तरम् ।।५।।

For human beings it was ever incomprehensible by reason and difficult to enter due to large snakes; its interior was terrifying because of the trumpet of hosts of excited elephants. [5]

श्वापदैश्चिरसंवासैः शस्त्राघातमवेदिभिः ।

निर्भयैः परितः कीर्णं मृगयूथैरनेकशः ।।६।।

It was all around full of herds of deer in large numbers, which were fearless as they never knew of any injury by weapon and were ever living together with beasts of prey. [6]

प्रवेष्टुकामा न प्रापुर्यदा ते मार्गमन्तरम् ।

allold तदा नारदसंसर्गाद्विदित्वा तु गिरेः शिरः ॥७॥

आसेदुर्यत्र वसति कृष्णागुरुतरोरधः ।

सर्वापद्भयसंहर्ता दिव्यसिंहवपुर्विभुः ।।८।।

They (the King and his attendants) were desirous of entering, but when they did not get the way to the interior, then through association with Narada they found it and got to the top of the mountain where underneath the black-aloe tree the All-powerful Lord, the remover of all fear and danger, in the Form of the Divine Lion (Lord Narasimha), was present. [7-8]

यं दृष्ट्वा ब्रह्महत्याया लीयन्ते कोटयो नृणाम् ।

व्यात्तास्यं भीमदशनमापिङ्गलसटाकुलम् ॥१॥

उग्रं त्रिनेत्रं दैत्यस्य स्वोरावुत्तानशायिनः ।

वक्षःस्थलं दारयन्तं नखरैर्वज्रदारुणैः ॥१०|

अरुणाभं लसज्जिद्धं साट्टहासमुखं विभुम् ।

शंखचक्रलसद्वाहुं किरीटमुकुटोज्वलम् ।।११।।

नेत्रोच्छलद्वह्निकणसंत्रासितदिगन्तरम् ।

प्रचण्डाघातभूम्यन्तप्रविष्टपदपङ्कजम् ।।१२।।

By seeing Him, even crores of sins of human beings due to killing Brahmins are destroyed. His mouth was wide open; He had terrifying teeth and was full of reddish brown mane. He was fierce and had three eyes. He was tearing up the chest- region of the demon' lying on His own lap with face upwards, by claws dreadful as the thunder. The powerful Lord had a reddish appearance and was having a shining tongue, and there was loud laughter in His face. His arms were shining with conch and discus; He had brilliant crest and crown. From His eyes were issuing out sparks of fire by which all the quarters of the sky were greatly trembling. His lotus-like foot had entered inside of the earth because of the terrible blow He had given. [9-12]

तमादिमूर्तिं ते दृष्ट्वा नारदाग्रे तदा हरिम् ।

निर्भया ददृशुर्दूरात्प्रणेमुर्विगतज्वराः ।।१३।।

Seeing Lord Visṇu in that Primal Form, with Narada in front, they beheld Him without fear, and being free from mental distress, from a distance bowed to Him. [13] bol

इन्द्रद्युम्नोऽपि तं दृष्ट्वा नारदोक्तौ विशस्वसे ।

भाविकार्ये प्रत्ययवानिदमाह महामुनिम् ।।१४।।

1. Hiranyakasipu

Indradyumna, too, having seen Him, believed the words of Narada and developed faith in the future work. He spoke thus to the great Sage: [14]

महर्षे कृतकृत्योऽस्मि त्वं हि ज्ञाननिधिः परम् ।

दुराराध्यो नृसिंहोऽयं दर्शनेऽपि भयावहः ।। १५ ।।

भवादृशैः सुसेव्योऽयं मादृशैर्दूरतोऽपि सः ।

दर्शनात्कृतकृत्योऽस्मि संलीनाशेषपातकः ।।१६।।

"O great Sage, I am blessed. Thou art indeed the repository of wisdom in a high degree. It is difficult to propitiate this Lord Nrsimha and He is also fearful to look at; but He is easily approachable by people like Thee, and only from a distance by those who are like me. I am blessed just by seeing Him, and all my sins have melted away. [15-16]

त्वत्सन्निधानादेवात्र तिष्ठामो निर्भया मुने ।

अत्युग्रमूर्तिर्भगवान्स्वल्पवीर्यैर्नरैः कथम् ।।१७।।

आराध्यते दैत्यराजं त्रिलोकेशं विदारयन् । १८.१ ।

O Sage, only because of Thy presence we remain here without fear. By tearing up the demon-king2 who was the ruler of the three worlds, the Form of the Lord has become very fierce; how can human beings who have very little strength propitiate Him ? [17-18.1]

यस्य नीलमयी मूर्तिः कृपासिन्धोः स्थिता तु वै ।। १८.२ ।।

कस्मिन्स्थले मुनिश्रेष्ठ दर्शनाद्या विमुक्तिदा ।

तन्मे दर्शय विप्रेन्द्र यन्मे मुक्तिप्रदं मतम् ।।१९।।

O best of Sages, in which place was located the sapphire Image of the Lord who is the ocean of compassion,

2. Hiranyakasipu

which granted Liberation on being just seen? O Chief of Sages, show that to me, as I consider that to be the bestower of Liberation." [18.2-19]

इत्युक्तो नारदस्तस्मै दर्शयामास पावनम् ।

स्थानं यत्र स्थितो देवः स्वर्णसैकतसंवृतः ।। २० ।।

Thus addressed, Narada showed to him the holy spot where the Lord was present covered by golden sand. [20]

पश्यैतं योजनायामं योजनद्वयमुच्छ्रितम् ।

कल्पान्तस्थायिनं भूप न्यग्रोधं मुक्तिदं नृणाम् ।।२१।।

छायायाः क्रमणाद्यस्य मुच्यते पापकञ्चुकात् ।

अस्य मूले नरः प्राणांस्त्यजन्मुक्तिमवाप्नुयात् ।।२२।।

(He said:) “O King, see this Banyan tree which extends to one yojana (about eight miles) and is two yojanas high; it endures even at the time of Cosmic Dissolution, and is the bestower of Liberation for men. By stepping

into its shade, one is freed from the slough of sin; and dying near its root, man attains Liberation. [21-22]

न्यग्रोधरूपं दृष्ट्वापि नारायणमकल्मषम् ।

निष्पापो जायते मर्त्यः किमु तं पूजयन्स्तुवन् ।।२३।।

Even by just seeing the taintless Lord Nārāyaṇa in the Form of the Banyan tree, a mortal becomes free from sin; how much more, then, would he be by worshipping and extolling Him ! [23]

अस्य मूलात्प्रतीच्यां हि नृसिंहस्योत्तरे नृप ।

अतिष्ठन्माधवो यत्र चतुर्मूर्तिधरो विभुः ।।२४।।

O King, to the west from its root and to the north of Lord Nrsimha, is the place where the all-powerful Lord Madhava was present having assumed the four-fold Form. [24]

अनुग्रहीतुं त्वामेव पुनरत्रोद्भविष्यति ।

श्वेतद्वीपे यथा विष्णोर्भोगभूमौ निजालयः ।। २५ ।।

जम्बूद्वीपे कर्मभूमौ निजं स्थानमिदं स्मृतम् ।

स्वस्यैवातिरहस्यत्वान्न प्रकाशोऽस्य संमतः ।। २६ ।।

Indeed, in order to shower compassion on you, He will again manifest Himself here. Just as in the celestial Śwetadvipa (White Island) which is the land of enjoyment there is the own Abode of Lord Visṇu, even so in the Jambu Island3 which is the land of action, this is considered to be His own place. It is indeed His own, and because of its being a great secret, its publicity is not considered proper. [25-26]

मोक्षाधिकारी जानाति स्थलमेतन्महीपते ।

अविश्वासपदं नृणां दुष्कृतां हि विशेषतः ।।२७।।

O King, only one who is qualified for Liberation comes to know this place. It is indeed a matter of disbelief, especially for men who are sinful. [27]

अत्र याऽन्या प्रतिकृतिः पौरैर्विष्णोः प्रतिष्ठिता ।

सापि मुक्तिप्रदा भूप किं पुनः सा स्वयंभुवा ।। २८ ।।

O King, here whatever other image of Lord Visṇu, has been installed by citizens, even that is a bestower of Liberation; then, what to speak of that which is installed by Lord Brahmā ! [28]

अभिधानतिरोधाने सनिमित्ते जगत्प्रभोः ।

अनुग्रहार्थं साधूनां जायते च युगे युगे ।। २९ ।।

नानावतारैर्भगवान्मत्स्यकूर्मादिकैर्नृप ।

निमित्तनाशे च तिरोदधाति परमेश्वरः ।। ३० ।।

4. Central one of the seven continents, India

The manifestation and disappearance of the Lord of the world have special causes; and, O King, the Lord manifests in every age for showering compassion on the good people, with different incarnations like the Divine Fish, the Divine Tortoise, etc. When the cause is eliminated, the Supreme Lord also disappears. [29-30]

निर्निमित्तं स्थितो नित्यमिह कारुण्यसागरः ।

श्वेतद्वीपाद्यथा विष्णुरन्यत्रावतरेत्प्रभुः ||३१||

अत्र स्थितोऽपि स द्वारकाकाचीपुष्करादिषु

प्रकाशं याति कृपया तरुमूलप्ररोहवत् ||३२||

But in this place, without any cause, the Lord who is the Ocean of Compassion, remains for ever. Just as from the celestial White Island, Lord Visnu incarnates Himself elsewhere, even so, being here also, out of compassion He manifests in Dvārakā, Kañci, Puskara, etc., like sprouting from the root of a tree. [31-32]

नानातीर्थेषु देशेषु क्षेत्रेष्वायतनेषु च ।

अंशावतारास्तस्यैव मा भूत्ते संशयो नृप ।।३३।।

In different holy bathing places, regions, sacred spots and other abodes, there are only His part manifestations - O King, you should have no doubt regarding this. [33]

क्षणं न त्यजतीशानः क्षेत्रं क्षेत्रमिव स्वकम् ।

त्वदुपज्ञस्तु भूपाल प्रकाशोऽन्यो भविष्यति ॥३४॥

The Lord does not leave this sacred place even for a moment as His own house. O King, another manifestation will take place which will be found by you." [34]

इति संदर्शितं स्थानं नारदेन महात्मना ।

साष्टांगपातं भूमौ तदिन्द्रद्युम्नो ननाम ह ॥३५॥

The spot was thus shown by the great soul Narada, and prostrating with his eight limbs touching the ground, Indradyumna then saluted it. [35]

मन्वानस्तु स्थितं देवं प्रकाशमिव तुष्टुवे ॥ ३६॥

He considered that the Lord Himself was present, and prayed to Him as though He were directly visible. [36]

॥ इन्द्रद्युम्न उवाच ॥

देवदेव जगन्नाथ प्रणतार्तिविनाशन ।

त्राहि मां पुण्डरीकाक्ष पतितं भवसागरे ॥ ३७॥

Indradyumna said: "O Lord of the gods, O Jagannātha (Lord of the world), O Destroyer of the sorrow of those who bow to Thee! Rescue me who am fallen in the ocean of worldly existence, O Lord with lotus-like eyes. [37]

त्वमेक एव दुःखौघध्वंसकः परमेश्वर ।

क्षुद्राः क्षुद्रान्हि सेवन्ते सुखलेशस्य लिप्सया ॥ ३८ ॥

O Supreme Lord, Thou art alone the single destroyer of the multitude of sorrows. The petty-minded people worship only the small gods with the desire for a little pleasure. [38]

अनादित्रिविधौघस्य राशेः स्वस्य महांहसः ।

दुरुच्छेद्यस्य सततं पूर्यमाणस्य जन्मिनः ।

अनायासेन त्वन्नामकीर्तनं तस्य नाशनम् ॥३९॥

The individual soul which has taken birth, has the heap of his own multitude of the beginningless three types of great sins[5] which keeps on becoming ever full and is

4.Committed through body, speech and thought.

5. The five great sins are: killing a Brāhmin, killing the foetus, drinking intoxicating liquor, theft of gold, committing adultery with the wife of the Preceptor.

difficult to cut asunder; chanting of Thy Name easily brings about its destruction. [39]

किं पुनर्भक्तिभावेन साक्षान्मुक्तिप्रदं नृणाम् ।

कर्माधीनं तु ये मूढा वदन्ति त्वां कृपानिधिम् ।।४० ।।

ते न जानन्ति भगवन्कर्मैव प्रेरितं त्वया ।४१.१ ।

How much more then, would it not be by the disposition of devotion to Thee, who art the direct bestower of Liberation for human beings! O Lord, those foolish ones who speak of Thee who art the Ocean of Compassion, as being under the control of the law of action, do not know that action itself is impelled by Thee alone. [40-41.1]

अजामिलेन विप्रेण त्यक्त्वा वर्णाश्रमोदितम् ।।४१.२।।

किं न पापं कृतं स्वामिन्सोऽपि त्वन्नामकीर्तनात् ।

मुक्तोऽभूत्स्मरणादेव पाशहस्तैर्विमोचितः ।। ४२ । ।

Ajamila the Brahmin had abandoned the rules of the caste and the order of life, and, O Lord, what sin was not committed by him ? He, too, by uttering Thy Name became liberated, and by Thy remembrance alone he was freed from the messengers of Lord Yama who were holding the noose in hand. [41.2-42]

सर्वेऽप्युपाया देवेश कीर्तितास्तव दर्शने ।

त्वयि दृष्टे हि भिद्यन्ते संशया हृदि संस्थिताः ।।४३॥

निःसंशयो भवेत्सद्यः पापपुण्यक्षयो ध्रुवम् ।

त्वमेव शरणं दीनमनुगृह्णीष्व मां विभो ।। ४४ ।।

O Lord of gods, all the means that have been stated are only for the purpose of seeing Thee; for, only when Thou art seen, the doubts present in the heart are certainly shattered: one at once becomes free from doubts, and surely there is destruction of sins and religious merits.

Thou alone art the refuge; O Powerful Lord, have compassion on me who am a destitute. [43-44]

निश्चितानि त्वया देव गर्भस्थस्य च यानि

तैरेव मे जनियतु याचे त्वां केवलं त्विदम् ।।४५ ।।

तिरश्चो मुक्तिदा मूर्तिः स्थिता ते याऽत्र तां पुनः ।

अनेन चक्षुषा पश्यामीश नान्यत्प्रयोजनम् ।।४६ ।।

Lord, whatever had already been ordained by Thee when I was in the womb, let my life go on in accordance with only those. Only this much I beg of Thee, O Lord, that I may see with this eye Thy Form which had granted Liberation to the crow and was present here; and I have no other need." [45-46]

कृताञ्जलिपुटो राजा स्तुत्वैवं मधुसूदनम् ।

पुनर्ननाम धरणीपृष्ठे साश्रुविलोचनः ||४७ ||

(Jaimini said:) Having thus prayed to Lord Madhusudana (Viṣṇu) with palms joined reverentially, he again saluted on the ground, with eyes full of tears. [47]

ततोऽन्तरिक्षगा वाणी सामसुस्वरभाषिणी ।

उच्चचार नभोमध्य इन्द्रद्युम्नस्य शृण्वतः ।।४८ ।।

Then there was a Voice in the sky, speaking with an even and sweet tone in the middle of the sky, to Indradyumna's hearing. [48]

मा चिन्तां व्रज भूपाल व्रजिष्ये त्वद्दृशोः पथम् ।

पैतामहं वचः प्राह नारदो यत्कुरुष्व तत् ।।४९ ।।

“Do not worry, O King, I shall become visible to you. Execute the advice of Lord Brahma, which was told to you by Nārada." [49]

तच्छ्रुत्वा दिव्यवचनं नारदस्य च भाषितम् ।

श्रद्दधे वाजिमेधाय भगवत्प्रीतिकारकः ।। ५० ।।

Having heard that divine declaration as also what was told by Nārada, he developed faith in the horse-sacrifice, keen as he was on doing what would be pleasing to the Lord. [50]

नारदं च पुनः प्राह हर्षगद्गदया गिरा ।

मुने त्वया यदादिष्टं चतुर्मुखनिदेशतः ।। ५१ ।।

अशरीरा त्वियं वाणी अनुजज्ञे तदेव हि ।

पितामहो जगन्नाथो भेदो वै नाऽनयोः क्वचित् ।। ५२ ।।

He again spoke to Narada in a voice overwhelmed with joy: “O Sage, whatever Thou hadst advised as per the command of the Lord with four faces (Brahma), that indeed was assented to by this incorporeal Voice. The Grandsire (Lord Brahma) is Lord Jagannatha (the Lord of the world, Visnu) Himself; between them there is no difference whatsoever. [51-52]

पद्मयोनेः सुतस्त्वं हि वचस्ते भगवद्वचः ।

तत्कर्तव्यं प्रयत्नेन यच्छ्रेय उपपादकम् ।।५३॥

Thou art verily the son of the Lotus-born Lord (Brahmā) and Thy word is the Lord's word: that should be carried out diligently as it will bring about welfare." [53]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे भगवतः

पुनराविर्भावशंसिनभोवाण्या राज्ञः प्रसादवर्णनं नाम पंचदशोऽध्यायः ।। १५।।

Thus ends the Fifteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu, in the glorious Skanda Mahāpurāṇa, a

compendium of eighty-one thousand verses, entitled "Narration of the King getting Peace by Hearing the Heavenly Voice predicting Reappearance of the Lord."

षोडशोऽध्यायः

Sixteenth Chapter

Installation of Lord Nrsimha

।। जैमिनिरुवाच ।।

नृपं सुमनसं दृष्ट्वा श्रद्दधानं महाक्रतौ ।

उवाच परमप्रीत्या नारदो लोकहर्षणः ।।१ ॥

Jaimini said: Seeing the King cheerful and as having faith in the great sacrifice, Narada who gives joy to the world, spoke with supreme satisfaction: [1]

व्यवसाये सुकृतिनां देवा यान्ति सहायताम् ।

तत्रोदाहरणं त्वं हि यत्सहायश्चतुर्मुखः ॥२॥

“In the endeavour of the virtuous, gods give assistance. In this respect you are verily the example to whom the Four-faced Lord (Brahmā) has extended help. [2]

तदेहि यामस्तत्रैव नीलकण्ठस्य सन्निधौ ।

सर्वराक्षससंहारं सर्वविघ्ननिवारणम् ॥३॥

स्थापयाम्यग्रतो राजन्नृसिंहं वारुणीमुखम् ।

अन्तर्हितो हि भगवान्प्रत्यक्षोऽसौ नृकेसरी ॥४|

Hence come, we shall go there itself, to the proximity of Lord Nilakantha. O King, there I shall first install Lord Nrsimha, the destroyer of all demons and the remover of all obstacles, who would be west-facing. True, the Lord has become invisible, but this Lord Nrsimha is directly visible. [3-4]

सन्निधावस्य यागस्तु फलातिशयवान्भवेत् ।

त्वमग्रतो गच्छ शीघ्रं प्रासादं तत्र कारय ॥५॥

In His proximity the sacrifice will yield abundant results. You go first and quickly get the temple built there. [5]

स्मरणान्मम चागत्य सुतो वै विश्वकर्मणः ।

प्रत्यङ्मुखं तु प्रासादं स तूर्णं घटयिष्यति । । ६ । ।

At my remembrance, the son of Viśvakarma will certainly come and he will promptly build the temple facing west. [6]

दक्षिणे नीलकण्ठस्य यो महांश्चन्दनद्रुमः ।

धनुःशतान्तरे राजंश्चिररूढस्तु तिष्ठति ॥७॥

तस्य पश्चिमदेशस्थं क्षेत्रं राजन्भविष्यति ।

वाजिमेधसहस्रेण तस्याग्रे यजतां भवान् ।।८।।

O King, the great sandal tree which is there to the south of Lord Nilakantha at a distance of four hundred cubits, has grown over a long time; the sacred spot will be located in the area to the west of that. In front of that, do the worship through a thousand horse-sacrifices. [7-8]

गच्छ त्वमहमत्रैव स्थास्यामि दिनपञ्चकम् ।

आराध्यैनं दिव्यसिंहं ज्योतिरूपमनन्तकम् ।।९।।

प्रत्यर्चायां प्रतिष्ठाप्य प्राणेन्द्रियमनोयुतम् ।

दीपाद्दीपं यथा राजन्नयिष्ये शोभनाकृतिम् ।।१०।।

O King, you go there; I shall remain here for five days. Propitiating this Lord Divine Lion who is of the Form of light and is infinite, I shall place Him in the counterpart image investing the latter with life, senses and mind, even as one lamp is lighted by another lamp, and shall bring the beautiful image". [9-10]

नारदस्येति वचनं प्रतिश्रुत्य नृपोत्तमः ।

जगाम तत्र वेगेन चन्दनद्रुमसंनिधिम् ।।११।।

Having listened to these words of Narada, the most excellent King went speedily to the proximity of the sandal tree. [11]

तत्रापश्यत्सुघटकं शिल्पशास्त्रविशारदम् ।

नारदस्याज्ञया प्राप्तं पुत्रं वै देवशिल्पिनः ।। १२ ।।

मनुष्यरूपमास्थाय शस्त्रसूत्रधरं स्थितम् ।१३.१।

He saw there the excellent sculptor who was an expert in the science of architecture, indeed the son of the divine architect, who had come there by the direction of Nārada. He was present having taken a human form, holding the tool and a string. [12-13.1]

राजानं स तु दृष्ट्वा वै चिकीर्षन्तं सुरालयम् ।।१३.२।।

कृताञ्जलिपुटः प्रोचे देवाहं शिल्पशास्त्रवित् ।

नरसिंहालयं तेऽद्य घटयिष्यामि शोभनम् ।

राजापि तमुवाचेदं प्रहसन्भो द्विजोत्तमाः ।।१४।।

And, seeing the King who had truly the desire to build the temple, he said with palms joined reverentially: “Lord, I know the science of architecture. I shall build for you now the beautiful temple of Lord Narasimha". O most excellent Sages, the King, too, smilingly spoke to him these words : [13.2-14]

॥ इन्द्रद्युम्न उवाच ॥

न शिल्पी त्वं हि सामान्यः शिल्पशास्त्रप्रणेतृकः ।

कथितो नारदेनैव त्वष्टुः पुत्रो महायशाः ।। १५ ।।

Indradyumna said: "You are not an ordinary architect; you are the author of the science of architecture, and the highly famed son of Twaṣṭa, the celestial builder, as told by Nārada himself. [15]

निर्जनेऽस्मिन्महारण्ये नेतः पूर्वं जनाश्रयः ।

वयमद्यागताः शिल्पिन्सम्बन्धः किंनिमित्तकः ।।१६।।

In this desolate great forest, prior to this there was no human dwelling and we have come now; what can be the reason for our meeting, O Architect ? [16]

देवशिल्पी भवानेव विष्णोरमिततेजसः ।

सदानुध्यायिना तस्य निदेशवशवर्तिना ।। १७ ।।

येन स्मृतस्त्वं मुनिना स एवात्रागमिष्यति ।

प्रत्यर्चां नरसिंहस्य गृहीत्वा तु दिनान्तरे ।।१८।।

You are verily the architect of the gods. Sage Narada is ever contemplating on Lord Visnu who has unlimited powers, and submits himself to His directions. He had remembered you, and will himself come here, bringing the image of Lord Narasimha within a few days. [17-18]

तदाशु घटयस्वाद्य सप्राकारं सतोरणम् ।

प्रासादं नरसिंहस्य प्रतीचीवदनं शुभम् ।।१९।।

Therefore, now build soon the auspicious temple of Lord Narasimha facing west, with an enclosure and a portal." [19]

तं पूजयित्वा विधिवन्नियोज्य घटने नृपः ।

शिलासंचयकान्भृत्यान्बहुवित्तैरयोजयत् ।।२०।।

Having honoured him appropriately and engaging him in the construction work, the King fixed up with plenty of money the dependents who collect stones. [20]

चतुर्थे दिवसे विप्राः प्रासादोऽभूदनुत्तमः ।

बहुकालप्रसाध्योऽपि महिम्ना देवशिल्पिनः ।। २१॥

O Sages, by the power of the celestial Architect, on the fourth day the excellent temple was ready, although otherwise a long time would have been required to build it. [21]

ततः प्रभाते विमले नित्यकर्मावसानतः ।

प्रतिष्ठाविधिसंभारं गृहीत्वा सपरिच्छदः ।। २२ ।।

नारदागमनं प्रेक्ष्य यावत्तिष्ठति भूपतिः ।

तावच्छुश्रुविरे शङ्खा मृदङ्गा मुरजास्तथा ।। २३ ।।

गीतमङ्गलवाद्यानि घण्टानां करिणां स्वनाः ।

तथा जय जयेत्युच्चैः शब्दा आकाशमण्डले ।। २४ ।।

Then in the clear morning, after finishing his daily rituals, taking the articles prescribed for installation, when the King was waiting with his retinue, looking for the coming of Narada, just at that time, there were heard conches, tabors as well as tambourines, songs, auspicious drums, sounds of bells and of elephants, as also the words 'Victory ! Victory !', etc. loudly in the atmosphere. [22-24]

ताञ्छ्रुत्वा विस्मयापन्ना इन्द्रद्युम्नपुरोगमाः ।

राजानः श्रोत्रिया विप्रा वैष्णवाश्च सहस्रशः ।। २५ ।।

Hearing that, the kings and those who were learned in the Veda, Brahmins, and the devotees of Lord Visnu, in thousands, with Indradyumna as the foremost, were all filled with wonder. [25]

निराधारास्त्विमे शब्दा अद्भुतानि न संशयः ।

विचारयन्तस्ते यावत्तावद्दक्षिणतो मरुत् ।। २६ ।।

गन्धान्वितद्विरेफौघशब्दिताः पुष्पवृष्टयः ।

आविर्भूतास्त्रिपथगावारिणाऽऽर्द्रीकृता द्विजाः ।। २७।।

"These sounds are not having any tangible base and these are wonderful things, without any doubt" - while they were thus thinking, O Sages, wind blew from the south, and there appeared showers of flowers having fragrance together with the sound of the multitude of black-bees, and moistened with the water of the river Ganga. [26-27]

तदनन्तरमेवासौ नारदो ब्रह्मणः सुतः ।

तपःप्रभावनिर्व्यूढविमानवरशायिनीम् ।। २८ ।।

रत्नचामरहस्ताभिर्दिव्यस्त्रीभिः सुशोभिताम् ।

अलंकृतां बहुविधैर्मणिरत्नप्रसाधनैः ।। २९ ।।

दिव्यमाल्याम्बरधरां दिव्यगन्धानुलेपनाम् ।

रम्यां प्रतिष्ठितप्राणां घटितां विश्वकर्मणा ।। ३० ।।

तेजोमण्डलसंवीतां परितो हर्षदामपि ।

आदाय नरसिंहस्य प्रत्यर्चां प्रत्युपस्थितः ।। ३१।।

Immediately thereafter, indeed, Narada the son of Lord Brahmā, arrived there bringing the image of Lord Narasimha. It was kept lying in the excellent chariot which was produced by the strength of his austerities. It was looking very beautiful, due to the celestial females holding gem-set chowries in hands. It was adorned with many kinds of embellishments, gems and pearls. It wore divine garland and garment, and was anointed with divine unguents. Made by Viśvakarma (the celestial architect) and invested with life, it was charming. It was surrounded by a halo of light, and was also spreading joy all around. [28-31]

तां दृष्ट्वा हर्षिताः सर्वे राजा राजानुयायिनः ।

अन्तर्धानं गतो देवो नारदेनोद्धृतः किमु ।।३२।।

मेनिरे हर्षितात्मानः प्रशशंसुश्च तं मुनिम् ।

निरूप्य संनिधिस्थां तु नरसिंहाकृतिं द्विजाः ।

आद्यमूर्तेर्नृसिंहस्य प्रतिमामथ मेनिरे ।।३३।।

Seeing it, all including the King and the King's attendants were delighted. "Could it be that the Lord who had become invisible has been brought out by Narada ?" - thus they all thought with a gladdened heart, O Sages, and also praised the Sage. However, noticing the form of Lord Narasimha which was nearby, they afterwards understood it as the replicated form of the earlier image of Lord Nrsimha. [32-33]

प्रत्युत्थाय ततो राजा प्रहृष्टेनान्तरात्मना ।

प्रदक्षिणीकृत्य हरिं जगाम शिरसा महीम् ।।३४।।

Then rising up, the King with a delighted heart went round Lord Visnu in that form keeping it to right, and bowed with his head touching the ground. [34]

श्रद्धासंपत्तियोग्येन संभारेण नृपाज्ञया ।

प्रस्थापयामास मुनिः प्रासादं शुभलक्षणम् ।।३५।।

प्रतिमां देवदेवस्य सुमुहूर्ते द्विजोत्तमाः ।

धरारमाभ्यां सहितां रत्नवेद्यां प्रतिष्ठिताम् ।।३६ ।।

O Sages, with the permission of the King, at the auspicious moment the Sage sent the image of the Lord of gods to the temple which had auspicious features, along with articles which were valuable and brought with faith. It was installed on the gem altar, along with the two Goddesses Earth and Laksmī. [35-36]

योगारूढतनुं राजा इन्द्रद्युम्नोऽथ तुष्टुवे ।

वैष्णवैब्राह्मणैर्भूपैर्नारदेन च धीमता ।

गुह्योपनिषदैः स्मार्तैः स्तोत्रैः शास्त्रैर्मुदान्वितैः ।।३७॥

Thereafter King Indradyumna, along with the wise Närada, the devotees of Lord Visṇu, the Brahmins and kings who were all happy, prayed to the Lord in that Form which was indicating as being established in Yoga, with the esoteric Upanisads, passages from Smrtis, hymns and scriptures. [37]

॥ इन्द्रद्युम्न उवाच ॥

एकानेकस्थूलसूक्ष्माणुमूर्ते व्योमातीत व्योमरूपैकरूप |

व्योमाकार व्यापक व्योमसंस्थ व्योमारूढ व्योमकेशाब्जयोने ।। ३८।।

Indradyumna said: "O Lord whose form is One as also many, gross as well as subtle, and atomic, O Lord who art beyond ether, O Lord whose form is ether, O Lord who art uniform, O Lord having shape like ether, O pervasive Lord, O Lord established in ether, and mounted on ether! O Lord who art Lord Siva (who has sky as the hair) and Lord Brahmā (the lotus born) ! [38]

दुःखांभोधेस्त्राहि मां दिव्यसिंह प्रादुर्भूतानेककोट्यर्कधामन् ।

नित्यासन्नो दूरसंस्थो न दूरो नासन्नो वा बोध्यबोधात्मभाव ।। ३९ ।।

O Divine Lion! Protect me from the ocean of sorrow, O Lord who hast manifested as the Abode of crores of Suns! Thou art ever near and also present far away, yet art neither far nor near, O Lord whose own nature is knowledge as also the knowable [39]

ज्ञेयज्ञेयो ज्ञानगम्योऽप्यगम्यो मायातीतो मानमेयोऽनुमानात् ।

कृत्स्नस्यादिः कृत्स्नकर्तानुमन्ता पाता हर्ता विश्वसाक्षिन्नमस्ते ।।४०।।

Thou art the highest Knowable among the knowable things, and attainable by knowledge, yet unintelligible. Thou art beyond illusion, and Thy dimension can be comprehended only by inference. Thou art the origin of all, the Creator of all, the Permitter (or Ordainer), the Sustainer and the Destroyer; O Witness of the Universe, salutations to Thee. [40]

दुःखध्वंसस्यैकहेतुं न हेतुं भेत्तुं छेत्तुं संशयानग्रजातम् । ४१.१ ।

There is no means to pierce through Thee who art the Sole Means for destruction of sorrow, and who hast manifested Thyself prior to everything else for cutting asunder all doubts. [41.1]

ज्योतीरूप ज्ञानरूप प्रकाश स्तोमव्यूहाकार निर्माणहेतो ।।४१.२ ।।

त्वत्पादाब्जे भक्तिमग्र्यां सदा मे देहि स्वामिन्मूलभूतां चतुर्णाम् ।४२.१ ।

O Lord having the form of Light, O Lord with knowledge as Thy form, O Effulgent One, O Embodiment of the group of Stoma hymns, O Cause of Creation ! O Master, grant me always pre-eminent devotion to Thy lotus-like Feet, which is the root of the four objects of human pursuit (namely, virtue, wealth, fulfilment of desire and Liberation) [41.2-42.1]

श्रौतैः स्मार्तैर्नित्ययुक्ता जनास्ते दीनास्तिष्ठन्त्यत्र बद्धा भवाब्धौ ।।४२.२।।

Wretched are the men who are ever engaged only in actions prescribed by the Vedas and Smṛtis: they remain here bound in the ocean of worldly existence. [42.2]

अनन्तपादं बहुहस्तनेत्रमनन्तकर्णं ककुभोघवस्त्रम् ।

दिवानिशानाथसुकुण्डलाढ्यं नक्षत्रमालाकृतचारुहारम् ||४३||

त्वामद्भुतं दिव्यनृसिंहमूर्तिं भक्तेष्टपूर्ति शरणं प्रपद्ये । ४४.१ ।

I seek refuge in Thee who art wonderful, having the form of Divine Man-lion, who fulfillest the wishes of the devotee, who hast infinite feet, many hands and eyes, infinite ears and who hast the entire space as Thy garment. Thou art adorned with the Sun and the Moon as ear-rings; Thou hast made the circle of stars Thy beautiful necklace. [43-44.1]

यत्पादपद्मं हि पितामहस्य किरीटरत्नैर्विकचत्वमेति ।।४४.२।।

यदीयपादाब्जयुगान्तभूमौ लुठेच्छिरो यस्य हि पाञ्चभौतम् ।

तद्दिव्यपादं शिरसा बहन्ति सुरेन्द्रनार्यः खलु तं नमामि ।। ४५ ।।

I verily salute the Lord whose lotus-like Feet indeed shine with the gems of the Crown of Lord Brahma, and on the ground near whose pair of lotus-like Feet rolls Lord Brahmā's head made of the five elements', and whose divine Feet are borne on the head by the wives of the Chiefs of gods. [44.2-45]

तद्दिव्यसिंहं हतपापसंघं पादाश्रितानां करुणाब्धिसिंहम् ।

पादाब्जसंघट्टविघट्टमानब्रह्माण्डभाण्डं प्रणमामि चण्डम् ।।४६ ।।

To that Divine Lion, who destroys the multitude of sins, the Lion who is the Ocean of Compassion for those who have taken refuge in His Feet, who is fierce, and at whose lotus-like Feet the Universe which is like a vessel gets smashed through collision, I bow. [46]

सटाच्छटाकंपनशीर्यमाणघनौघविद्रावितपापसंघम् ।

चण्डाट्टहासान्तरिताब्दशब्दं त्रिलोकगर्भं नृहरिं नमामि ।।४७।।

I salute Lord Nrsimha in whose abdomen the three worlds[2] are located, by the shaking of the mass of whose mane the multitude of sins get shattered just as a

1. Earth, water, fire, air and ether

2. Heaven, earth and Pātāla (the region underneath the earth)

collection of clouds is dispersed, and by whose fierce loud laughter the sound of the cloud is eclipsed. [47]

नमस्ते नमस्ते नमस्तेऽद्य विष्णो परित्राहि दीनानुकंपिन्ननाथम् ।

भवन्तं समासाद्य मे देहबन्धो मुरारे न संसारकारागृहेऽस्तु ।।४८ ।।

Salutations to Thee, salutations to Thee, now salutations to Thee again, O Lord Visnu ! O Lord who art compassionate to the destitute, protect me who am helpless. O Foe of the demon Mura, after I have come near Thee,

may there not be for me bondage to the body in this prison-house of worldly existence ! [48]

हयमेधसहस्रांते यथा त्वां चर्मचक्षुषा ।

दिव्यरूपं प्रपश्यामि तथानुक्रोशय प्रभो ।। ४९ ।।

O Lord, be compassionate to me in order that at the conclusion of a thousand horse-sacrifices, with my physical eyes I shall see Thee in Thy divine form. [49]

यथा चेज्यासहस्रं मे निर्विघ्नं तत्समाप्यते ।

यज्ञेश त्वत्प्रसादान्मे तथा सान्निध्यमस्तु ते ।।५०।।

O Lord of Sacrifices, may Thy presence be in such a manner that by Thy Grace my thousand sacrifices may be completed without any impediment. [50]

कोटयः पापराशीनां क्षयं यान्ति यथा प्रभो ।

धमार्थकामा हस्तस्था नैषां चित्रं स्तुवन्ति ये ।

मोक्षस्य भाजनं विष्णो ते नरा ये तवाश्रयाः ।। ५१ ।।

O Lord, for those who pray to Thee, it is not surprising that virtue, wealth and fulfilment of desire also come to their hand, as there is destruction of the crores of heaps of sins; O Lord Visṇu, those men who take refuge in Thee become entitled to Liberation'. [51]

स्तुत्वेत्थं दिव्यसिंहं तं भूपतिर्हृष्टमानसः ।

दण्डपातप्रणामेन जगाम धरणीं मुहुः ।। ५२ ।।

Thus having prayed to the Divine Lion, the King's heart was delighted, and he again prostrated himself, respectfully falling on the ground like a stick. [52]

॥ जैमिनिरुवाच ॥

क्षेत्रं तन्नरसिंहस्य ब्रह्मणा निर्मितं पुरा ।

इन्द्रद्युम्नानुग्रहाय सर्वलोकहिताय च ॥५३॥

Jaimini said: Formerly that sacred place of Lord Narasimha was established by Lord Brahma, as an act of kindness to Indradyumna and for the good of the whole world. [53]

पश्यन्ति ये नृसिहं तं शंभुना सह संस्थितम् ।

न देहबन्धं ते विप्राः प्राप्नुवन्ति न संशयः ।।५४।।

मनसा वाञ्छितं यद्यत्प्राप्नुवन्ति ततोऽधिकम् । ५५.१ ।

O Sages, those who see that Lord Nrsimha who is present along with Lord Siva, do not get the bondage of the body: there is no doubt about it. They attain much more than whatever is wished for in their mind. [54-55.1]

स्तोत्रेणानेन ये दिव्यसिंहरूपं स्तुवन्ति वै ।।५५.२।।

सर्वकामप्रदो देवस्तस्य मुक्तिं प्रयच्छति ।५६.१।

The Lord having the form of the Divine Lion is the fulfiller of all wishes; to those who pray to Him by this hymn, He grants Liberation [55.2-56.1]

ज्येष्ठशुक्लद्वादशी या स्वातीनक्षत्रसंयुता ।।५६.२।।

तस्यां प्रतिष्ठितः क्षेत्रे दिव्यसिंहो महर्षिणा ।

सुतेन ब्रह्मणः साक्षात्तत्र पश्यन्ति तं च ये ।।५७॥

वाजिमेधसहस्रस्य फलं साग्रं लभन्ति ते । ५८.१।

On the twelfth day of the bright half of Jyeṣṭha month when there was the conjunction of the Swati Star, Lord Nrsimha was installed in that sacred spot by the great Sage (Narada) who was the son of Lord Brahma Himself. And those who see Him then get the complete result of a thousand horse-sacrifices. [56.2-58.1]

पञ्चामृतैर्वा क्षीरेण नारिकेलरसेन वा ।।५८.२।।

स्नापयन्ति नरा ये वा अथवा गन्धवारिणा ।

पूजयित्वा महासिंहमुपचारैः सपायसैः ।।५९।।

जपाकुसुममाल्यैश्च गन्धमाल्यैः सुशोभनैः ।

धूपैर्दीपैः सकर्पूरैस्ताम्बूलैरतिशोभनैः ।। ६० ।।

सुगीर्भिः स्तुतिपाठैश्च जयशब्दैस्तथोच्चकैः ।

प्रदक्षिणप्रणामैश्च दानैर्ब्राह्मणतर्पणैः ।

सन्तोष्य नरसिंहं तं ब्रह्मलोकमवाप्नुयात् ।। ६१ ।।

Those men who ceremonially bathe the Lord in the form of the Great Lion with the five kinds of holy liquids (milk, curd, ghee, honey and jaggery), or milk, cocoanut water or perfumed water, worshipping Him with different sacred services along with porridge of rice and milk, with beautiful fragrant garlands and garlands of china rose, incense, lamps, camphor and very sweet betel, with nice songs, recitation of hymns and loud sounds of “Victory !', with circumambulation and prostration, with charity, and satisfying the Brahmins by offerings, please that Lord Narasimha and attain to the realm of Lord Brahmā. [58.2-61]

वैशाखस्य चतुर्दश्यां सौरिवारेऽनिलर्क्षके ।

आद्यावतारः सिंहस्य प्रदोषसमये द्विजाः ।।६२।।

O Sages, on the fourteenth day of the Vaisakha month which was a Saturday, when the Swati star was in the ascendant, there was the first incarnation of the Divine Lion at the evening time. [62]

तस्यां संपूज्य विधिवन्नरसिंहं समाहितैः ।

जन्मकोटिसहस्रैस्तु पापराशिः सुसंचितः ।

दाते तत्क्षणादेव तूलराशिरिवाग्निना ।।६३ ।।

By worshipping Lord Narasimha on that day in accordance with prescribed procedure with collected mind, the multitude of sins steadily accumulated in crores of thousands of births are surely burnt at once, even as a heap of cotton is burnt by fire. [63]

दृष्ट्वा स्पृष्ट्वा नमस्कृत्वा प्रणिपत्य च भक्तितः ।

स्तुत्वा विमुच्यते पापैर्निर्मोकेन भुजङ्गवत् ।।६४।।

By seeing, touching, saluting or prostrating with devotion, and praying to Him, one becomes free from the sins even as a snake is freed from the slough. [64]

न तस्य व्याधयः सन्ति न शोका नाधयस्तथा ।

सर्वान्कामानवाप्नोति हयमेधफलं तथा ।। ६५ ।।

He does not have diseases, nor grief, and not also mental ailments; he gets fulfilment of all his desires, as also the result of a horse-sacrifice. [65]

समीपे तस्य भो विप्रा यजनं दानमेव च ।

अन्यानि पुण्यकर्माणि कृतानि च सकृन्नरैः ।

कोटिकोटिगुणानि स्युर्नरसिंहप्रसादतः ।। ६६ ।।

O Sages, in the Lord's proximity, worship, charity, and other good acts done by men even once become crores and crores of times multiplied by the grace of Lord Narasimha. [66]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

नृसिंहमूर्तिप्रतिष्ठा नाम षोडशोऽध्यायः ।।१६।।

Thus ends the Sixteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Māhātmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' portion included in Part Two relating to Lord Viṣṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Installation of the Image of Lord Nrsimha."

सप्तदशोऽध्यायः

Seventeenth Chapter

Indradyumna Performs Horse-sacrifices

।। मुनय ऊचुः ।।

प्रतिष्ठिते नारसिंहे क्षेत्रे तस्मिन्नराधिपः ।

किं चकार मुने ब्रूहि परं कौतूहलं तु तत् ।।१।।

The Sages asked: O Sage, after Lord Narasimha was installed in that sacred place, what did the King do? Tell us that; this is our great curiosity. [1]

॥ जैमिनिरुवाच ।।

इन्द्रादींस्त्रिदशान्सर्वान्न्यमन्त्रयत पूर्वतः ।

ततः स मन्त्रयामास ऋषीन्विप्रान्सहस्रशः ।।२।।

अध्येतॄंश्चतुरो वेदान्सषडङ्गपदक्रमैः ।

यज्ञविद्यासु कुशलान्मीमांसापरिनिष्ठितान् ।।३।

सभाष्यकल्पसूत्रैस्तु परिनिष्ठितकर्मिणः ।

अष्टादशसु विद्यासु कुशलान्धर्मकोविदान् ॥४|

सदाचारवदातांश्च कुलीनान्सत्यवादिनः ।

वैष्णवांश्च विशेषेण मन्त्रयामास सादरम् ॥५॥

Jaimini replied: He first invited all the gods starting with Lord Indra; he thereafter invited in thousands, Sages and Brahmins, those who study the four Vedas together with their six auxiliary limbs in Pada and Krama methods, those skilled in the sciences of sacrifices, those proficient in Mimämsä,1 those perfect in rituals according to Kalpasūtras2 and the commentary thereon, those conversant with the eighteen sciences, those learned in ethics, those established in purity through right conduct, those

of good lineage, and those who were truthful. And he specially invited devotees of Lord Visṇu with due respect. [2-5]

त्रैलोक्ये ये च राजानः सिद्धाः सप्तर्षयो द्विजाः ।

सच्छूद्रा वणिजो द्वीपपतयश्च निमन्त्रिताः ।।६।।

O Sages, all the kings of the three worlds, the Perfected ones, the Seven Sages, good men of the service class, merchants, and the Lords of divisions of the earth were also invited. [6]

क्रोशद्वयमिता विप्राः सभाऽऽसीत्तस्य भूपतेः ।

पाषाणघटिता सोच्चा सुधया सानुलेपिता ।।७।।

O Sages, the Assembly Hall of that King measured two krośas (four miles); it was built with stones, was elevated and white-washed. [7]

क्वचिद्रत्नमयी भूमिः क्वचित्काञ्चननिर्मिता ।

स्फाटिकी राजती चैव यथायोग्यं कृतस्थली ॥८॥

In some portions the ground was studded with gems, somewhere it was built with gold, or crystals or silver, and was suitably raised. [8]

स्तंभै रत्नमयैः प्रोच्चैर्दुकूलपरिवेष्टितैः ।

चारुचन्द्रातपाढ्या तु गन्धमाल्यैः सचामरैः ।।९।।

1. One of the six systems of Indian Hindu Philosopy

2. Ceremonial manuals for the performance of Vedic sacrifices

मुक्तादामान्तरस्थैश्च चारुवातायना शुभा ।

कृष्णागुरुस्नेहसिक्ता श्रीखण्डसलिलोक्षिता ।।१०।।

It looked beautiful with lofty pillars having gems and covered with very fine cloth. It was richly furnished with beautiful canopies, fragrant garlands, and chowries; in the interior there were strings of pearls and nice windows. It was moistened with the unguent of black aloe, and sprinkled with sandal water. [9-10]

सर्वर्तुकुसुमाकीर्णा प्रान्तोपवनसंवृता ।

वाप्यः स्फटिकसोपानाः पद्मकह्लारमण्डिताः ।। ११।।

चक्रवाकैः प्लवैर्हंसैः सारसैर्मधुरस्वनैः ।

व्याप्तान्तराः स्वच्छशीतसुगन्धमधुरांभसः ।। १२ ।।

परितः शतशस्तस्याः सुखावतरणा द्विजाः ।

उपच्छायाविरचनाः शोभमानाः समन्ततः ।।१३।।

It was overspread with flowers of all seasons, and was surrounded by gardens at the border. O Sages, all around it there were hundreds of water-reservoirs having crystal- steps, and adorned with lotuses and lilies. Their interiors were full of ruddy-geese, ducks, swans and cranes making pleasant sounds, and they had clear, cool, fragrant and sweet water. They were having an easy descent, had arrangement of shade by the side and were looking beautiful on all sides. [11-13]

यज्ञशाला मरुत्तस्य यथासीद्भो द्विजोत्तमाः ।

तथेन्द्रद्युम्नभूपस्य रचिता विश्वकर्मणा ।।१४।।

As was the sacrifice-hall of King Marutta 3, O Best Sages, so was that of King Indradyumna built by Viśvakarma. [14]

3. Who had performed an exemplary sacrifice which was considered as an ideal for posterity, as narrated in Mahabharata.

शुभेऽह्नि शुभनक्षत्रे वासयित्वा सभासदः ।

राज्ञः सिंहासनासीनान्दृष्ट्वाऽऽसीनानृषीनपि ।। १५ ।।

ससिद्धान्ब्रह्मर्षिगणान्बहुमूल्यकुथस्थितान् ।

देवान्कांचनपीठस्थान्यथायोग्यमथ द्विजान् ।। १६ ।।

वरासनस्थानन्यांश्च यथादेशं सुखस्थितान् ।

मध्ये नृपाणां देवानामृषीणां च शचीपतिम् ।।१७।।

साम्राज्यलक्षणे स्वस्य रत्नसिंहासने स्थितम् ।

दिव्यैर्माल्यैस्तथा गन्धैर्वासोभिर्विष्टरादिभिः ।। १८ ।।

wo पुरोधसा समं पूर्वमर्चयामास ऋद्धिमत् ।

विनीतो दीनवत्तस्य चक्रे पूजां तथा नृपः ।।१९।।

आश्चर्यं मन्यतेऽस्यासौ त्रैलोक्येशोऽपि तद्यथा । २०.१ ।

The King got seated all the members of the Assembly on an auspicious day when there was the conjunction of an auspicious star. The kings were sitting on thrones and the Sages were also seated. Along with the Perfected ones the groups of Sages established in Brahman were present on precious Kuśa seats; gods were on the golden seats; the Brahmins were on appropriate excellent seats, and others were seated at the right places comfortably. Lord Indra was on a gem-set throne indicative of his own universal sovereignty, in the midst of the kings, gods and sages. Seeing them all seated, the King along with the priest first richly honoured Lord Indra with celestial garlands, unguents, raiments, seats of sacred grass, etc. and worshipped him with humility like a destitute in such a manner that even Lord Indra who is the ruler of the three worlds wondered at him. [15-20.1]

ततः सिद्धान्देवमुनीनर्चयन्निन्द्रवत्तदा ।।२०.२।।

विस्मयं जनयामास कुबेरस्याप्यधिश्रियः ।२१.१ ।

Thereafter he paid respects to the Perfected ones and the Celestial Sages as in the case of Lord Indra, and thereby caused wonder even to Kubera, the god of wealth. [20.2-21.1]

ततो देवान्समानर्च प्रभूतस्वस्वसंपदः ।।२१.२।।

उपचारैर्महीनाथः सम्यगव्यग्रमानसः । २२.१।

Then in the same way the King with a mind free from any anxiety, through various services properly honoured the gods who themselves were having plenty of their own wealth. [21.2-22.1]

राज्ञः संपूजयामास राजयोग्यैः परिच्छदैः ।।२२.२।।

यथा ते मेनिरे भूपा भवामः सांप्रतं वयम् ।

सत्यं राज्यं क्रमात्प्राप्तं नेदृशश्च परिच्छदः ।। २३।।

He also greatly honoured the kings with the insignia of royalty befitting a king, in such a way that they felt, “Only now we have truly become kings. True, we had got the kingdom in due course, but not the insignia of royalty like this". [22.2-23]

आनर्च वैष्णवान्भूय उपचारैः स मानयन्

शान्ता अपि यथा चित्रं मेनिरे विषयागमम् ।।२४।।

He then treated with respect the devotees of Lord Visnu with services, duly honouring them in such a manner that though they had a controlled mind, they thought that the coming of the sense-objects to them was wonderful. [24]

ततो विप्रान्बाहुजातान्वैश्यान्मुनिपुरःसरम् ।

सम्यक्प्रपूजयामास सत्त्वोद्रिक्तो महीपतिः ।। २५।।

Thereafter the King, who was outstanding in goodness, along with Sage Narada, similarly honoured the Brahmins, the Kşatriyas and the Vaiśyas (the merchant class). [25]

अन्यांश्च सचिवद्वारा पूजयित्वा ससंभ्रमः ।

दृष्टः स विनयान्नम्रः कृताञ्जलिपुटस्तथा ।।२६।।

महेन्द्रमुच्चैराहेदं नारदेन पुरोधसा ।।२७।।

Then with eagerness he got others honoured through the minister. After this, he was seen bowing with humility and with the palms joined reverentially, and with Narada remaining ahead, he thus spoke aloud to the great Lord Indra. [26-27]

॥ इन्द्रद्युम्न उवाच ॥

तव प्रसादाद्देवेश इच्छामीदं प्रसीद मे ।

क्रतुना हयमेधेन प्रयक्ष्ये यज्ञपूरुषम् ।।२८।।

Indradyumna said: "O Lord of gods, by Thy grace I wish this : be gracious to me so that by the horse-sacrifice I shall propitiate Lord Visnu, the Deity of the sacrifice. [28]

अनुजानीहि मां देव क्रतुनामीश्वरो भवान् ।

त्वदाज्ञापालकाः सर्वे त्रैलोक्ये निवसन्ति ये ।।२९।।

O Lord give me permission, since Thou art the Lord of all sacrifices. All who dwell in the three worlds carry out Thy command. [29]

यावत्क्रतुसहस्रस्य संस्था च भवति प्रभो ।

तावत्त्वं त्रिदशैः सार्धं सदोमध्यगतो वस ।। ३० ।।

Till all the thousand sacrifices are performed, O Lord, be present along with the gods in the middle of the Assembly. [30]

यष्टुमिच्छामि देवेश नाहं त्वत्पदलिप्सया ।

सर्वेषां वेत्सि देवेश मनोवृत्तिं सदा प्रभो ।। ३१ ।।

I wish to perform the sacrifice, O Lord of the gods, but not with any desire to acquire Thy position. Thou knowest at all times, O Lord of the gods, the mental disposition of all, O Lord. [31]

युष्माकं पूर्वदृष्टोऽत्र वपुष्मान्माधवः प्रभुः ।

उपासनायां सोऽयं यो वालुकाभिस्तिरोदधे ।।३२।।

तस्य भूयः प्रकाशार्थं वाजिमेधसहस्रकम् ।

करिष्ये वचनादिन्द्र चतुरास्यस्य शासनात् ।

पुनः प्रकाशिते तस्मिञ्छ्रेयो वोऽपि भविष्यति ।।३३।।

Previously here Lord Madhava with a physical form had been seen by Thee all during worship, who has now concealed Himself by the sands. O Lord Indra, for His manifestation once again, I shall perform the thousand horse-sacrifices, as per the advice and the command of Lord Brahma. When He is manifest again, there will be welfare of all of Thee, too." [32-33]

इति विज्ञापिते राज्ञा महेन्द्रप्रमुखाः सुराः ।

अन्तर्धानोत्तरं या च श्रुता पूर्वं सरस्वती ।। ३४ ।।

अशरीरां स्मरन्तस्तामिदं प्रोचुः प्रहर्षिताः ।

इन्द्रद्युम्न महात्मासि सत्यं सत्यव्रतो भुवि ।। ३५ ।।

As the King mentioned this, the gods with the great Lord Indra as their chief, recollected that incorporeal Voice which was heard previously after the disappearance of the Lord, and with great joy they spoke thus: “Indradyumna! You are high-souled and on the earth truly you are devoted to the vow of truthfulness. [34-35]

त्वच्चेष्टितं पुरास्माभिरन्वभावि भविष्यकम् ।

सहायास्ते भविष्यामः कार्ये त्रैलोक्यपावने ||३६||

स्रष्टा स जगतां यत्र चोद्युक्तः स्वयमेव हि । ३७.१ ।

Your future action has been known to us before. We will extend help to you in the work which will purify the three worlds, for which verily the Creator of the worlds is Himself zealously active. [36-37.1]

अत्रैवोवाच भगवानस्माकमपि भूतले ।। ३७.२ ।।

प्रविशंस्तदनुक्रोशवशाद्भूयः प्रकाशनम् ।

करिष्ये दारवं देहमित्येतत्परिनिष्ठितम् ।।३८।।

In this regard here itself the Lord also had indeed told us after having gone under the earth, 'Out of compassion for him I shall again reveal Myself with a Wooden Body: thus it has already been decided by Me'. [37.2-38]

नात्रास्माकं व्यलीकं तु नेन्द्रस्य च महीपते ।

अस्मद्दिष्टसमुद्योगस्तव नः प्रीतिकारकः ।। ३९ ।।

O King, in this matter there is nothing displeasing to us, nor also to Lord Indra. Your good undertaking as indicated by us will bring pleasure for us. [39]

सुखं यजस्व राजेन्द्र वैकुण्ठं भक्तवत्सलम् ।

क्रतुना हयमेधेन सहस्रपरिवर्तिना ।।४०।।

O Emperor, happily worship Lord Visnu who is kind to the devotee, through the horse-sacrifice repeated up to a thousand. [40]

दुराराध्यो हि भगवानस्माकं भक्तवत्सलः ।

वयमप्यत्र देवत्वं त्यक्त्वा भक्तिपरायणाः ।।४१।।

आराधयामः क्षेत्रेःस्मिन्विनीता नररूपिणः ।

प्रियं हि मानुषे लोके कर्म सिद्ध्यति वै कृतम् ।।४२।।

The Lord is indeed difficult to be propitiated by us, but He is kind to the devotee. Leaving aside our godhead, resorting to devotion as our sole refuge, becoming humble and in human form, here we shall also propitiate Him in this sacred place. Verily action in the human world is pleasing to Him and when done, surely becomes successful". [41-42]

॥ जैमिनिरुवाच ॥

इत्युक्ते त्रिदशैः सेन्द्रैः परितुष्टान्तरात्मना ।

आरम्भार्थं क्रतो राजा भगवन्तमपूजयत् ।।४३।।

उपचारसहस्रैस्तु यथावत्प्रतिपादितैः ।

ततः पितृगणान्राजा निरूप्य श्रद्धयान्वितः ।। ४४ ।। ४

सदोगृहगतान्विप्रान्याज्ञिकान्समलंकृतान् ।

कृत्वेष्टदेवं पुरतो वैकुण्ठं साग्निहोत्रकम् ।।४५।।

आकांक्षन्कल्पितं लग्नं संवृत्ते स्वस्तिवाचने ।

उपस्थितः सपत्नीकः शुद्धमाङ्गल्यवेषधृक् ।।४६।।

Jaimini said: Being told thus by the gods along with Lord Indra, very much delighted at heart, for commencement of the sacrifice, the King worshipped the Lord with thousands of services as laid down. Thereafter,

the King saw with reverence the ancestors, the Brahmins and the sacrificers who were present in the Assembly Hall and were well adorned. Then he placed in front his favourite Deity Lord Visṇu together with the sacred fire and was waiting for the appointed auspicious moment. When the time for Svasti vācana rite (invoking blessings) approached, he stood along with his wife, putting on pure and auspicious attire. [43-46]

स्वस्तिवाच्य द्विजाञ्छुद्धान्पुण्याहं वृद्धिकर्म च ।

ततः संभृतसंभारो वरयामास ऋत्विजः ।।४७।।

After calling upon the Brahmins having pure conduct to pronounce blessings and to perform the rites for an auspicious day and for prosperity, he ceremonially chose the priests for the sacrifice, with the requisite materials already arranged. [47]

वृतास्ते तु सपत्नीकं दीक्षयन्तो नृपोत्तमम् ।

विहृत्य दीक्षणायेष्टान्न्ययजन्सभ्यचोदिताः ।।४८।।

प्रणीय तं प्रज्वलन्तं वेद्यामाहवनीयकम् ।

त्रैलोक्यमङ्गलकरं किं साक्षाद्वैष्णवं महः ।।४९।।

Being so selected, making him move for the purpose of initiation, they initiated the most excellent King along with his wife. As directed by the members of the Assembly, they performed the sacrifice for the achievement of the desired objectives, after bringing the consecrated sacrificial fire for oblations, which blazed up in the altar and was conducive to the welfare of the three worlds. It looked as though it were Lord Visnu's Brilliance itself. [48-49]

सुप्रोक्षितं चाभिमन्त्र्य चानुज्ञाप्य दिगधीश्वरान् ।

मुमुचुस्ते हयं मुख्यमङ्गेषु शुभलक्षणम् ।।५०।

With mantras they consecrated the chief horse which had auspicious signs in its limbs and had been purified through sacred sprinkling; and they released it after seeking permission of the guardians of the quarters of the sky. [50]

ततः स दीक्षितो राजा वाग्यतो रौरवीं त्वचम् ।

अधिष्ठाय सदोमध्ये मृत्युंजय इव स्थितः ।।५१ ।।

Thereafter the initiated King, with his speech restrained, seated on a skin of the Ruru deer in the centre of the Assembly, remained like Lord Śiva. [51]

निमन्त्रितानां भुक्त्यर्थं चक्षुषा संदिदेश वै ।

सुराणां रत्नपात्राणि महार्घाणि नृपाज्ञया ।। ५२ ।।

सचिवः कारयामास भोजनाय समृद्धिमत् ।

शुद्धसौवर्णपात्राणि मुनीनां च महीक्षिताम् ।।५३||

द्विजानां भोजनार्थाय नवानि प्रत्यहं द्विजाः ।

क्षत्रियाणां विशां विप्रा राजतानि शुभानि च ।।५४।।

कांस्यनिर्मलपात्राणि शूद्राणां भोजनाय वै ।५५.१।

Through the glance itself he gave indication for feeding the invited guests. O Sages, as per the order of the King, the minister got made richly furnished and very valuable gem-set plates for the gods, pure golden plates for the Sages, Kings, and Brāhmins, providing new plates everyday for taking food, good silver plates for Ksatriyas and Vaisyas, O Sages, and clean bronze plates indeed for the Sūdras for taking food. [52-55.1]

अहन्यहनि पात्राणि भोजनान्ते द्विजोत्तमाः ।।५५.२।।

आकरेषु प्रपात्यन्ते प्रोच्छिष्टदलवज्जनैः । ५६.१।

O most excellent Sages, after taking food, the plates were being thrown away day after day by people in heaps like rejected leaves containing food leavings. [55.2-56.1]

तत्र यज्ञोत्सवे ये वै भोजनाय निमन्त्रिताः ।।५६.२।।

तेषां पुत्राश्च पौत्राश्च प्रपौत्राश्चैव संततिः ।

नित्यं पञ्चरसान्नानि बहुमानपुरःसरम् ।।५७।।

आदृता भोजिता राज्ञ इन्द्रद्युम्नस्य शासनात् । ५८.१ ।

By order of King Indradyumna, the sons, grandsons, great- grandsons and descendants of those who were verily invited to the sacrificial function, were also daily served food of five flavours4, with great honour. [56.2-58.1]

4. Different combinations of five out of the six flavours, namely, sweet, sour, salt, pungent, astringent and bitter

कुटुम्बवत्स्थितास्तत्र संस्था यावन्महाक्रतोः ।।५८.२।।

They were all there as though in one family, till the completion of the great sacrifice. [58.2]

यद्देशीया जनास्तेषामधिष्ठाता च तन्नृपः ।

नृपाणामनुसंधाता इन्द्रद्युम्नप्रयाचितः ।।५९।।

नारदः समदर्शी तु परोपकृतिलोलुपः । ६०.१ ।

To whichever country the people belonged, the king thereof was superintending the arrangements for them. Implored by Indradyumna, Narada who had equal vision and was keen on doing good to others was looking after the kings. [59-60.1]

इन्द्रादीनां सुरेन्द्राणां देवर्षीणां नृपोत्तमः ।। ६०.२ । ।

स्वयं नरपतिश्चर्यां चकार क्रतुपूर्तये ।६१.१।

The most excellent King Indradyumna himself took care of the chiefs of gods such as Lord Indra, and the Celestial Sages. For successful completion of the sacrifice, the King himself kept moving about in different places. [60.2-61.1]

षड्विधान्यन्नपानानि संस्कृतानि द्विधा नरैः ।।६१.२।।

देवानां भोजने तत्र मन्त्रतन्त्रविशारदैः ।

मर्त्यानां नलविद्यायां कुशलैः संस्कृतानि वै ।।६२।।

The six kinds of food and beverages were cooked by men in two ways: for the food of gods there it was cooked by those who were proficient in mantras and mystical formularies, and for men, by those who were verily skilled in cookery. [61.2-62]

5. Those to be eaten (masticated), those not masticated, chewables, 2in suckables, lickables and drinkables

॥ क्षुत्पिपासानभिज्ञा हि सुधाहारा दिवौकसः ।

तेषामपि चापूर्वत्वादाश्चर्यं तद्धि भोजनम् ।।६३।।

The gods verily do not know hunger and thirst as they partake of nectar; even for them that food was indeed a wonder because of being unprecedented. [63]

नराणां दुर्लभं मर्त्य इन्द्रद्युम्नगृहेऽशनम् ।

इन्द्रद्युम्नस्य चेन्द्रस्य विशेषो मर्त्यवासिता ।।६४॥

The kind of food which was available in the house of Indradyumna was rare for men on the earth: between Indradyumna and Lord Indra, the only difference was Indradyumna's being a dweller of the earth. [64]

अत्यद्भुतकरं ह्येतत्प्रत्यहं च नवं नवम् ।

संमाननादरावृद्धिर्भोज्यस्य द्विजसत्तमाः ।।६५।।

O most excellent Sages, it was indeed exceedingly

Wonderful daily new and new types of food, and increasing honour and care. [65]

अन्योन्यस्पर्द्धयैवात्र प्रवर्द्धन्ते परस्परम् ।

सुगन्धसुमनोमाल्यकस्तूर्यादिप्रलेपनम् ||६६ || ३]

चित्रसूक्ष्मदुकूलानि सोपधानासनानि च ।

रत्नपल्यंकिकाशय्या रत्नदण्डप्रकीर्णकम् ।।६७।।

जातीलवङ्गकर्पूरैर्नागवल्लीदलानि च ।

मनोहराणि गीतानि नृत्यानि विविधानि च ।।६८।।

भरतस्य मुनेः शिक्षापण्डितै रचितानि च ।

स्वस्ववंशयशोऽभिज्ञाः शतशः सूतमागधाः ।।६९।।

एतान्यन्यानि वस्तूनि दुर्लभान्यपि यानि वै ।

त्रिदशाश्चापि मर्त्याश्चान्वभुज्यन्त सुसादरम् ।।७०।।

In competition indeed with one another these things were increasing: excellent sandal paste, flowers, garlands, unguents like musk; colourful and soft raiments, together with pillows and seats; beds on gem-set couches; chowries with gem- studded staff; betel leaves with nut-meg, clove and camphor; fascinating songs, and varieties of dances composed by those skilled in the dramatic art propounded by Sage Bharata; hundreds of bards and panegyrists who were acquainted with the fame of the respective families. Even the gods as also the human beings enjoyed with great honour these and other things which are even difficult indeed to get. [66-70]

एकतोऽन्यत्र चित्राणि न च हीनानि कुत्रचित् ।

पातालवासिनां चापि भोजनं वै सुधाधिकम् ।।७१।।

यद्भुक्त्वा नानुवाञ्छन्ति पातालगमनं हि ते ।७२.१।

Compared to those in one place the articles elsewhere were more wonderful, and nowhere were they of poor quality. For the inhabitants of Pātāla also the food was better than nectar, after eating which they indeed did not wish going back to Pātāla. [71-72.1]

पुराणि यानि पाताले रत्नौघालोकितानि च ।।७२.२।।

विना सूर्यप्रकाशेन तादृशान्येव भूपतिः ।

'ददौ तेषां निवासाय येषु पातालबुद्धयः ।।७३।।

सुखासीनाश्च क्रीडन्तो भुञ्जानाः शेरते मुदा ।७४.१ ।

Without sunlight, the cities in Pātāla are lighted by the multitudes of gems; the King also gave them places only of that type for their stay, which they considered as Pātāla only and were staying comfortably, playing, eating and resting with delight. [72.2-74.1]

देवानामपि नान्यत्र भूमिस्पर्शनमस्ति वै ।।७४.२ ।।

इन्द्रद्युम्नपुरे तत्र स्वर्गादपि मनोहरे ।

यदृच्छया सुखक्रीडासक्ता नो तत्यजुर्भुवम् ।।७५।।

For gods, too, anywhere else verily there is no contact with the earth: but there in the city of Indradyumna which was even more beautiful than heaven, they were spontaneously busy playing games happily and did not leave the earth. [74.2-75]

अभिलाषोपजातं तु सुखं स्वर्गे वदन्ति हि ।

अनिच्छयापि भो विप्राः सुखं सर्वत्र तत्र वै ।।७६।।

In heaven, they say, pleasure produced only as a result of one's desire is available; but there in that city, 0 Sages, even without wishing for it there was indeed pleasure everywhere. [76]

आदृत्य यत्नान्मन्यन्ते भोज्यं ते सादरं नराः ।

न याचिता कोऽपि जनः कुतो वा स्यात्पराङ्मुखः ।।७७।।

Honoured with care, those men were offered food respectfully. No man had even to ask for it; how can there be at all anyone turned away ? [77]

राजाधिराजवेश्मानि जनानां स्वगृहैः समम् ।

तदासीत्स्वगृहे तेषां न सदा सर्वसम्भवः ।।७८।।

तत्र यत्कामनातीतं तद्वस्तु सुलभं बहु ।७९.१।

For people the mansions of the Emperor were like their own houses; and what all was not possible to get in their own houses always, was available there. There, what was beyond expectation that thing was easily available abundantly. [78-79.1]

इत्थं प्रवर्तिते यज्ञे यज्ञेशप्रीतये मुदा ।।७९.२ ।।

पृथिवी हृतसर्वस्वा वाजिमेधस्य भूपतेः ।

या पूर्वं साभवद्भूयः स्वर्णवृष्टिसुभूषिता ।। ८० ।।

The sacrifice being thus carried on with joy for pleasing the Lord of Sacrifice, the earth which at first was deprived of all its wealth because of the horse-sacrifice of this King, once again became well adorned due to shower of gold. [79.2-80]

इत्थं प्रवृत्ते लोकानां तत्र त्रैलोक्यवासिनाम् ।

दानसम्मानभोज्यानां विधौ विधिवतोऽन्वहम् ।।८१ ।।

अश्वमेधं प्रति जना जगुर्गाथाः परस्परम् ।८२.१ ।

When charity, honour and feeding of the people dwelling in the three worlds took place there in this manner duly day after day, people sang verses to one another about the horse-sacrifice : [81-82.1]

नेदृग्यागस्य संभारो विधेः शास्त्रप्रचोदितः ।।८२.२ ।।

इन्द्रद्युम्नस्य राजर्षेर्न भूतो न भविष्यति ।

न याचितारोऽदातारो मिथो यत्र निमन्त्रिताः ।।८३।।

न कामभंगो यत्रासीद्देवानामपि भो द्विजाः ।८४.१।

"Such arrangement for the sacrifice in accordance with rule and as laid down in scriptures, as was done by the Royal Sage Indradyumna had never happened before, nor will ever take place in future." There were no askers or non-givers, as both together were invitees there, where there was no frustration of the wish even of the gods, O Sages. [82.2-84.1]

इदृक्समृद्धिः क्रतुराट् प्रवृत्तो भूपतेस्तदा ।।८४.२ ।।

Such was the excellence of the best of sacrifices undertaken by the King at that time. [84.2]

अधिश्रद्धः सुसंपन्नः पूर्वस्मादपरोऽभवत् ।८५.१ ।

Compared to the previous one the subsequent sacrifice was better performed with greater zeal. [85.1]

स्मृतिकाराः कल्पकारास्तथा शास्त्रप्रणेतृकाः ।। ८५.२।।

यज्ञानुष्ठानकुशलाः सदाचारावतंसकाः ।

अग्न्याधानाद्यवभृथप्रचारमनुपूर्वशः ।। ८६ ।।

चक्रुः सदस्यानुमते नृपतेः प्रीतये द्विजाः । ८७.१ ।

O Sages, the authors of the law-codes, framers of rules on rituals and writers of scriptures, those skilled in performing sacrifices, and those shining with right conduct, themselves conducted everything there in due order starting with lighting of the fire up to the final stage of ablution of the sacrificer, with the permission of the Assembly, for satisfaction of the King. [85.2-87.1]

न मन्त्राः स्वरतो हीना वर्णतो वापि कर्हिचित् ।।८७.२।।

ये वै विधिविधातारस्ते वै कर्मप्रचारकाः ।८८.१ ।

The mantras were never deficient with regard to intonation or even arrangement of letters, as those who were verily the authors of rules were indeed conducting the rites. [87.2-88.1]

प्रायश्चित्तनिमित्तेन प्रायश्चित्तनिबंधनात् ।।८८.२।।

कर्मोपघातो नो तत्र योगिनः कर्मयोगिनः ।

यत्र सप्तर्षयो दिव्याः सदस्याः क्रतुसाक्षिणः ।।८९।।

Since there was arrangement for expiation in the event of necessity for atonement, there was no fault in the rites. Those who were established in Yoga were themselves engaged in the activities, where the Seven Celestial Sages were members of the Assembly and were witnessing the sacrifice. [88.2-89]

प्रचारयन्ति कर्माणि गुणदोषविभागिनः ।

याज्ञवल्क्यादयस्तत्र मुनयस्त्वृत्विजो वृताः ।। ९० ।।

The rites were being conducted there by Sages like Yajnavalkya, being chosen as the priests for the sacrifice, who were able to distinguish between merits and defects. [90]

सदोगतास्ते मुनयः परस्परकथान्तरे ।

वाकोवाक्यानि सूक्तानि गुह्योपनिषदानि च ।। ११।।

गाथाः पौराणिकीर्विप्रा विष्णुभक्तिपुरःसराः ।

चरितानि हरेः सर्वकल्मषौघहराणि च ।।९२।।

तत्र संवर्तयामासुस्ते सभायां महीक्षितः । ९३.१ ।

O Sages, being present in the Assembly, during their mutual conversation, those Sages brought in and carried on in that Assembly of the King special Vedic texts, Vedic hymns, esoteric Upanishads, verses from the purāṇas primarily connected with devotion to Lord Visnu, and the accounts of the deeds of Lord Visnu which destroy the multitude of all sins. [91-93.1]

तस्य यज्ञे हविः प्राशुः प्रत्यक्षं वह्निमध्यगाः ।। ९३.२।।

मुदितास्त्रिदशा विप्रा महेन्द्रप्रमुखा मखे ।

चिरप्रवासिनो देवा नास्मरन्तामरावतीम् ।। ९४ ।।

In his sacrifice, O Sages, the delighted gods led by the great Lord Indra were present in the fire and directly partook of the things offered in the sacrificial oblation. Although the gods were away from their abode for a long time, they did not even remember Amaravati (the abode of Lord Indra). [93.2-94]

अमृतं हि हविस्तेषां कल्पितं ब्रह्मणा पुरा ।

तत्प्राश्य मुदिता देवा वीर्यवन्तश्चिरायुषः ।। ९५ ।।

Formerly it was ordained by Lord Brahma that oblation offered was nectar for them; partaking of that the gods were very much delighted, became strong and long- lived. [95]

यागानुष्ठानविषयादन्यत्र विषयान्बहून् ।

इन्द्रद्युम्नेन रचितान्समस्तानुपभुञ्जते ।। ९६ ।।

Besides the things related to the institution of the sacrifice, they also enjoyed all the numerous other pleasures which were arranged by Indradyumna. [96]

तत्र ये नागराजानः पातालतलवासिनः ।

ततोऽधिकान्मर्त्यलोके विषयानुपभुञ्जते ।।१७।।

The Serpent Kings dwelling in the Pātāla-plane who were present there, enjoyed the pleasures in the earth-plane which were much superior to those in their realm. [97]

पातालगमनं ते वै नेहन्ते मनसा ध्रुवम् ।

इत्थं प्रवर्तितो यज्ञस्त्रैलोक्यप्रीतिकारकः । । ९८ ।।

इन्द्रद्युम्नस्य नृपतेः क्षेत्रेऽस्मिन्पुरुषोत्तमे ।

जगदीशप्रसादाय पितामहनिदेशतः ।। ९९ ।।

They surely did not wish in their mind indeed to go back to Pātāla. Thus was performed the sacrifice of King Indradyumna in this sacred place Purusottama, for pleasing the Lord of the world as per the direction of Lord Brahma, which gave happiness to the three worlds. [98-99]

एकोनं क्रमतः संस्थामवाप पृथिवीपतिः ।

सहस्रं हयमेधस्य यथावद्विधिचोदितम् ।। १०० ।।

Gradually, the King duly reached conclusion of one less than the thousand horse-sacrifices enjoined by Lord Brahmā. [100]

ततः साहस्रिके यज्ञे वाजिमेधे महीपतेः ।

दिने दिने दिव्यगतिर्बभूव नृपतिस्तदा ।। १०१ ।।

Thereafter in the thousandth horse-sacrifice of the King, day by day the Monarch then became endowed with a divine deportment. [101]

सुत्यायाः सप्तदिवसाद्या रात्रिरभवत्पुरा ।

तस्यास्तुरीयप्रहरे दध्यौ स विष्णुमव्ययम् ।। १०२ ।।

The night preceding the seventh day of solemn preparation of soma juice came before it; in its fourth quarter, he meditated on Lord Visnu the Immutable. [102]

ध्याने तस्मिन्ददर्शासौ महाभाग्यवशान्नृपः ।

प्रत्यक्षमिव स श्वेतद्वीपं स्फटिकनिर्मितम् ।।१०३।।

समन्तात्परिवार्यैनं तिष्ठन्तं क्षीरसागरम् ।

महाकल्पद्रुमैः पुष्पगन्धामोदिदिगन्तरैः ।। १०४ । ।

फलपल्लववल्केषु बहिरन्तश्च सर्वशः ।

शंखचक्रांकितैः शुभैः सर्वालंकारभूषितैः । । १०५ ।।

महामञ्जिष्ठवर्णैश्च मूर्तिभिस्तैर्मुरद्विषः । १०६.१।

During that meditation, by his great good fortune the King saw as though directly, the celestial White Island made of crystal, and the Ocean of Milk existing surrounding it on all sides. It had the great wish-fulfilling trees, spreading joy to all the quarters of the sky with the fragrance of flowers. In their fruits, tender leaves and bark, inside, outside and everywhere, they bore the beautiful forms of Lord Visnu marked with conch and discus, adorned with all ornaments and of bright red colour. [103-106.1]

तन्मध्ये घटितं दिव्यमणिभिर्मण्डपोत्तमम् ।। १०६.२।।

मध्यस्थसूर्यवद्भासिरत्नसिंहासनोज्ज्वलम् |

क्षीराब्धिशीतकल्लोलमन्दवातमनोहरम् ।। १०७ ।।

In its centre was built an excellent open hall with celestial pearls, which was brilliant with a gem-throne in the middle shining like the sun. It was charming with the slow breeze from the cool waves of the Ocean of Milk. [106.2-107]

तन्मध्ये ददृशे देवं शङ्खचक्रगदाधरम् ।

नीलजीमूतसंकाशं वनमालाविभूषितम् ।। १०८ ।।

सर्वलावण्यभवनं सौन्दर्यश्रीनिकेतनम् ।

निर्भर्त्सयन्तं वपुषा पिनद्धं दिव्यभूषणम् ।। १०९ ।।

In the middle of that he saw the Lord holding the conch, discus and mace, looking like the blue cloud and adorned with the garland of forest-flowers. He was the abode of all loveliness, by His Body mocking at and surpassing any abode of beauty and splendor. He was well dressed and was having celestial ornaments. [108-109]

दक्षपार्श्वे स्थितं तत्र चानन्तं धरणीधरम् ।

कोटिचन्द्रप्रतीकाशं हिमाद्रिसदृशप्रभम् ।।११०।।

wani फणामुकुटविस्तारच्छत्रीभूतं मनोहरम् ।

(मणिकुण्डलयुग्मांकं चारुनीलनिचोलकम् ।।१११।।

हललाङ्गलशङ्खारिस्फुरद्वाहुचतुष्टयम् ।

हारकेयूरवलयमुद्रिकाभिरलंकृतम् ।।११२।।

मेखलाकटिसूत्राढ्यं दिव्यरत्नप्रसाधनम् ।

दिव्यहालाक्षीबमूर्तिं चारुहासं सुनेत्रकम् ।।११३ ।।

There, on the right side of the Lord he also saw Lord Ananta present, who is the Support of the earth, appearing like a

6. Sesa, the Snake-god

crore of moons and with radiance like that of the mountain Himalaya. He had the crown of His hood spread like a parasol and was charming. He was having a pair of ear-rings of gem and a beautiful blue apparel. His four arms were shining with the plough, shaft, conch and wheel. He was adorned with the necklace, bracelet, armlet and rings. He was having the girdle and the waist-band and was embellished with celestial gems. His form appeared to be intoxicated with the celestial inebriating drink; He had a charming smile and beautiful eyes. [110-113]

दक्षपार्श्वस्थितां चास्य लक्ष्मीं तां शुभलक्षणाम् ।

वराभयाब्जहस्तां वै कुङ्कुमाभां सुलोचनाम् ।।११४।।

त्रैलोक्ययुवतीवृन्ददृष्टान्ताद्भुतविग्रहाम् ।

ददर्श पद्मासनगां लावण्याम्बुधिपुत्रिकाम् ।।११५।।

He also saw present, also on the Lord's right side, Goddess Laksmi, who was having all auspicious attributes. In Her hand She was having the lotus and the sign of granting boon and fearlessness. She was saffron-complexioned and had beautiful eyes. She had a wonderful Body which was the paragon for the host of young women of the three-worlds. She was the daughter of the Saline Ocean and was seated on a lotus. [114-115]

पितामहं च ददृशे पुरतोऽस्य कृतांजलिम् ।

वामपार्श्वस्थितं चक्रं नानामणिमयं विभोः ।। ११६ ।।

He also saw Lord Brahma in front of the Lord, with reverentially joined palms. He further saw present on the left side the Discus of the all-powerful Lord, full of diverse jewels. [116]

सनकाद्यैर्मुनीन्द्रैस्तं स्तूयमानं जगद्गुरुम् ।

दृष्ट्वा स्वप्ने स राजा वै प्रहृष्टो द्विजसत्तमाः ।। ११७।।

And the Lord of the world was being extolled by the foremost Sages led by Sanaka. Seeing the Lord thus in the Vision, O most excellent Sages, that King was indeed filled with great delight. [117]

अदृष्टपूर्वरूपं तं ज्योतिर्मयमनन्तकम् ।

तुष्टाव तत्र ध्यानस्थो हर्षगद्गदया गिरा ।। ११८ । ।

Being still in meditation, there with words overwhelmed with joy, he prayed to that Lord who had a Form which was never seen before, and who was full of light, and Infinite. [118]

॥ इन्द्रद्युम्न उवाच ॥

नमस्ते जगदाधार जगदात्मन्नमोऽस्तु ते ।

कैवल्य त्रिगुणातीत गुणाञ्जन नमोऽस्तु ते ।। ११९।।

Indradyumna said: "Salutations to Thee, O Support of the world; Salutations be to Thee, O Self of the world ! Salutations be to Thee, O Absolute, O Lord who art beyond the three qualities', O Lord who art yet embellished with the qualities. [119]

[सुशुद्धनिर्मलज्ञानस्वरूपाय नमोऽस्तु ते ।

शब्दब्रह्माभिधानाय जगद्रूपाय ते नमः ।। १२० ।।

Salutations be to Thee whose real nature is perfectly bright and pure knowledge. Salutations to Thee who hast manifested as Sound-Brahman, and whose Form is the world. [120]

7. Sattva, Rajas and Tamas

संसारपतितश्रान्तदुःखध्वंस नमोऽस्तु ते ।

दुर्भेद्यहृदयग्रन्थिभेदकाय नमोऽस्तु ते ।।१२१।।

Salutations be to Thee, O Lord who art the destroyer of sorrow of those who are fatigued having fallen into Samsara (the process of transmigration). Salutations be to Thee who cuttest the knots of the heart which are difficult to loosen. [121]

द्विसप्तभुवनागारमूलस्तम्भाय ते नमः ।

ब्रह्माण्डकोटिघटनाशिल्पिने चक्रिणे नमः ।।१२२।।

Salutations to Thee who art the basic pillar of the abode of the fourteen worlds. Salutations to the Lord who holds the discus and who is the Architect of Creation of the crores of Universes. [122]

करुणामृतपाथोधिसुधाधाम्ने नमो नमः ।

दीनोद्धारैकगुह्याय कृपापाथोधये नमः ।। १२३ ।।

Salutations, and again salutations to the Lord who is like the Moon for the ocean of the nectar of compassion. Salutations to the Lord who is the sole secret of the uplift of the miserable ones, and who is the Ocean of Mercy. [123]

प्रकाशकानां सूर्यादिज्योतिषां ज्योतिषे नमः ।

प्रतिस्वस्वनदीप्ताय हृयन्तः पापाग्नये नमः ।।१२४।।

Salutations to the Lord who is the Light of the shining stars like the Sun. Salutations to the Lord who is the Fire for burning the sins present in the heart, which is blazing with roaring sound in every self. [124]

पावकाय पवित्राय पवित्राणां नमो नमः ।

गरिष्ठाय वरिष्ठाय द्राघिष्ठाय नमो नमः ।।१२५।।

Salutations, and again salutations to the Lord who is Pure and is the Purifier of the purifiers. Salutations again and again to the Lord who is the heaviest, the most excellent, and the longest. [125]

नेदिष्ठाय दविष्ठाय क्षोदिष्ठाय नमो नमः ।

वरेण्याय सुपुण्याय नारायण नमोऽस्तु ते ।। १२६ ।।

Salutations again and again to the Lord who is the nearest, the remotest, and the minutest. Salutations be to Thee, O Lord Nārāyaṇa, who art the worthiest and the holiest [126]

परित्राहि जगन्नाथ दीनबन्धो नमोऽस्तु ते ।

निस्तीर्णोऽहं भवाम्भोधिं प्राप्य त्वां तरणीं सुखाम् ।।१२७।।

Save me, O Jagannātha (Lord of the world); salutations be to Thee, O Friend of the miserable! I have gone across the ocean of worldly existence after having attained Thee who art like the comfortable boat. [127]

त्वयि दृष्टे रमानाथ क्लेशा व्यपगता मम ।

चिदानन्दस्वरूपं त्वां प्राप्तानां दुःखसंक्षयः ।। १२८।।

ध्रुवं नाथ समुत्पन्नपरमानंदहेतुकम् । १२९.१ ।

O Lord of Goddess Lakṣmi, Thou having been seen, my afflictions are gone. O Lord, in the case of those who have attained Thee whose own Nature is Consciousness- Bliss, there is destruction of sorrow and surely the cause of supreme bliss is arisen. [128-129.1]

त्राहि त्राहि भवांभोधिमग्नं मां दीनचेतसम् ।। १२९.२।।

मध्याह्नार्कोदिते व्योम्नि कुतः संतमसोदयः ॥१३०.१।

Save me, save me who am immersed in the ocean of worldly existence and mentally distressed: when the sun shines at noon in the sky, how can there be appearance of darkness all around ?" [129.2-130.1]

ध्यानस्थितः स्तुवन्नेवं प्रणम्य जगदीश्वरम् ।। १३०.२।।

ध्यानावसाने स पुनः स्वयं जाग्रदबुध्यत ।

स्वप्रान्त इन्द्रद्युम्नोऽपि सस्मारात्मानमात्मना ।।१३१।।

(Jaimini said:) Having prayed thus when he was in meditation, and bowing to the Lord of the world, at the end of the meditation he again became

aware that he was awake. Even in the state of the Vision, Indradyumna had also remembered himself by himself. [130.2-131].

अत्यद्भुतमिदं स्वप्नं दृष्ट्वा च नृपकुञ्जरः ।

मेने कृतार्थमात्मानं हयमेधक्रतोस्तथा ।।१३२।।

सहस्रं सफलं चैव स्वभाग्यं समुपस्थितम् । १३३.१।

And having seen this very wonderful Vision, the pre- eminent King thought of himself as blessed, and also that the thousand horse-sacrifices would become fruitful and that his own good fortune had arrived. [132-133.1]

न हि देवर्षिवचनं वृथा भवति कर्हिचित् ।।१३३.२।।

प्रत्यक्षं मे कथं नाथः स्वयमत्र भविष्यति । १३४.१ ।

He reflected: "The statement of the Celestial Sage would never go in vain indeed. Then, how will the Lord Himself be directly visible to me here?" [133.2-134.1]

इति चिन्ताकुलो रात्रिशेषं नीत्वा विशांपतिः ।।१३४.२।।

शशंस नारदस्याग्रे यथा स्वप्नोऽन्वभूयत ।

स चापि नारदः प्राह शोकस्ते विगतो नृप ।। १३५।।

अरुणोदयकाले हि भगवन्तं ददर्श यत् ।

दशाहात्फलदः स्वप्नस्तस्मिन्काले नृपोत्तम ।।१३६।।

Being anxious thus, the King passed the remainder of the night and narrated in front of Narada the Vision which was perceived by him. And Narada himself also told him, “Your grief is gone, O King, as at dawn you saw the Lord. The Vision seen at that time gives fruit within a period of ten days, O Best of kings. [134.2-136]

क्रत्वन्ते भगवानत्र प्रत्यक्षस्ते भविष्यति ।

यदाह मद्गिरा त्वां हि चराचरगुरुर्विधिः ।।१३७।।

When the sacrifice concludes, here the Lord will become directly visible to you, as Lord Brahma the Master of the world through my words had indeed told you. [137] **सोऽपि त्वया जगत्स्रष्टा स्वप्नेऽस्मिन्नवलोकितः ।**

तदनुष्ठीयतां यज्ञः पराग्रे न प्रकाशय ।।१३८ ।।

The Creator of the world Himself has also been seen by you in this Vision. Hence perform the sacrifice; do not disclose this before others. [138]

स्वप्नोऽयं नृपशार्दूल दुर्बोधाचरितो हरेः ।

किन्तु भाग्यवतस्त्वेव स्वप्नस्तादृक्प्रजायते ।। १३९।।

This Vision of Lord Hari (Visnu), O pre-eminent King, is difficult to understand, as to why it has been brought about; but it is only for one who is fortunate that such a Vision appears." [139]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे राज्ञ

इन्द्रद्युम्नस्य सहस्रहयमेधानुष्ठानवर्णनं नाम सप्तदशोऽध्यायः ।।१७।।

Thus ends the Seventeenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Description of Performance of the Thousand Horse- sacrifices by King Indradyumna.

अष्टादशोऽध्यायः

Eighteenth Chapter

Appearance of the Divine Tree

।। जैमिनिरुवाच ।।

ततः प्रववृते सुत्या नृपतेर्वाजिमेधिका ।

तस्यां त्रैलोक्यमभवदेकसद्मनिभं द्विजाः ।।१।।

Jaimini said: Thereafter the solemn preparation of the Soma juice connected with the horse-sacrifice of the King took place; O Sages, in that the three worlds became like one house. [1]

शास्त्रैः स्तोत्रैर्दिवस्पृग्भिर्वर्णक्रमसमुज्ज्वलैः ।

यथापदस्वरन्यासैरन्ये शब्दास्तिरोहिताः ।।२॥

On account of the recitation of scriptures and hymns which touched the heaven, which were very brilliant because of the order of letters and had proper application of words as well as accent, other sounds were eclipsed. [2]

दीनेभ्योऽवारितं तत्र दीयन्ते वाञ्छितानि वै ।

नटनर्तकसूतानां साभूत्कल्पद्रुमोपमा ।।३।।

To the poor, their wished things were given there unrestrained. For actors, dancers and bards it became like the wish-fulfilling tree. [3]

तन्मध्येऽवभृथे स्नातुं कृता यत्रोपकारिका ।

दक्षिणे तटभूदेशे बिल्वेश्वरसमीपतः ।।४।।

नियुक्ताः सेवका राज्ञा ससंभ्रममुपस्थिताः ।

न्यवेदयन्त नृपतिं कृतांजलिपुटा द्विजाः ।।५।।

In the midst of that, the servants engaged by the King at the place on the shore in the South near Lord Bilvesvara where the royal pavilion was set up for bathing during the final ablution after the sacrifice, O Sages, came

with bewilderment and, with palms joined reverentially, submitted to the King: [4-5]

देव दृष्टो महान्वृक्षस्तटभूमौ महोदधेः ।

प्रविष्टाग्रसमुद्रान्तः कल्लोलप्लवमूलकः ।।६।।

"O Lord, on the shore of the great Sea a big tree has been seen; its top has entered inside the Sea, and the root is being swayed to and fro by the waves. [6]

मञ्जिष्ठवर्णः सर्वत्र शङ्खचक्राङ्कितः प्लवन् ।

स्नानवेश्मसमीपेऽसौ दृष्टोऽस्माभिः परोऽद्भुतः ||७||

It is of bright red colour, and everywhere it has the marks of conch and discus. It was floating and was seen by us near the bathing house, and is extremely wonderful [7]

न दृष्टपूर्वो वृक्षोऽयमुद्यत्सूर्यनिभोंऽशुना ।

गन्धेन वासयन्सर्वां तटभूमिं सुगन्धिना ।।८।।

Such a tree was never seen previously and is like the rising Sun with its radiance. It perfumes the entire shore with fragrant odour. [8]

द्रुमः साधारणो नायं लक्ष्यते देवभूरुहः ।

कश्चिद्देवस्तरुव्याजादागतो लक्ष्यते ध्रुवम् ।।९।।

It is not any ordinary tree and appears to be a celestial tree. It seems, in the guise of a tree surely some god has come." [9]

नियुक्तानां वचः श्रुत्वा राजा नारदमब्रवीत् ।

तत्किं निमित्तं यद्दृष्टं तरुश्रेष्ठं वदन्ति ते ।।१०।।

Hearing the words of the officials, the King asked Nārada: “Then, what is the reason for which the excellent tree, as they say, has been seen ?" [10]
21]

नारदः प्रहसन्वाक्यमुवाच नृपसत्तमम् ।

पूर्णाहुतिः समाप्नोतु यथा स्यात्सफलः क्रतुः ।।११।।

Smiling, Narada spoke these words to the most excellent King: "Let the final oblation conclude in order that the sacrifice would bear fruit. [11]

उपस्थितं ते तद्भाग्यं स्वप्ने यद्दृष्टवान्पुरा ।

श्वेतद्वीपे विश्वमूर्तिर्दृष्टो यो विष्णुरव्ययः ।।१२।।

तदङ्गस्खलितं रोम तरुत्वमुपपद्यते ।

अंशावतारः स्थास्नुर्यः पृथिव्यां परमेष्ठिनः ।।१३।।

तद्रूपावतरं याति भगवान्भक्तवत्सलः । १४.१।

That good fortune of yours which you had seen in the Vision earlier has arrived. Lord Viṣṇu is the Immutable, whose Form is the universe, and also was seen by you in the celestial White Island; a hair fallen from His Body has taken the shape of the Tree. This is the partial incarnation of the Highest Lord Visṇu on the earth and is permanent. The Lord who is kind to the devotees has taken incarnation in that Form. [12-14.1]

द्रुमो ह्यपौरुषो योऽसौ भाजनं नास्य दर्शने ।। १४.२।।

त्वामृते पुरुषव्याघ्र पृथिव्यां नृपसत्तम । १५.१।

This Tree is of divine origin; O Best among men, other than you no one on earth is eligible to see It, O excellent King. [14.2-15.1]

त्वद्भाग्यवशतः सर्वलोकानां नयनातिथिः ।।१५.२।।

भविष्यति महाराज सर्वकल्मषनाशनः । १६.१ ।

Because of your good fortune, O Emperor, the Lord who is the destroyer of all sins will be visible to all people. [15.2-16.1]

समाप्यावभृथस्नानं तटान्ते सरितां पतेः ।। १६.२।।

उत्सव सुमहत्कृत्वा कृतकौतुकमङ्गलम् ।

महावेद्यां स्थापयात्र यज्ञेशं तरुरूपिणम् ।।१७।।

Having concluded the final bath at the end of the sacrifice, and arranging a very big function on the shore of the Sea, perform an auspicious ceremony and install here the Lord of Sacrifice having the form of the Tree, on the great altar." [16.2-17]

विचार्येत्थं मुदा युक्तौ तावुभौ नृपनारदौ ।

सुसमृद्धौ तत्र यातौ यत्रासौ भगवद्द्रुमः ।।१८।।

Deliberating thus, both of them, the King and Nārada, were filled with joy. With all grandeur they went to that place where the Divine Tree was present. [18]

तं दृष्ट्वा हर्षिताः सर्वे ब्रह्म साक्षादुपस्थितम् ।

मेनिरे जन्मसाफल्यं जीवन्मुक्ता महोदयाः ।।१९।।

Seeing That, which was Brahman Itself appeared, all were happy. They regarded their life as successful, and themselves as liberated while living and blessed with great good fortune. [19]

इन्द्रद्युम्नोऽपि नृपतिर्ममज्जामृतसागरे ।

स्वप्ने दृष्ट्वा जगन्नाथं यथासौ भगवत्प्रियः ।।२०।।

तथा ददर्श तं वृक्षं चतुः शाखं चतुर्भुजम् ।२१.१।

King Indradyumna too was immersed in the ocean of nectar, as he was earlier after seeing the Lord of the world in the Vision, being dear to the Lord; and in the same way he saw that Tree with four branches as the Lord with four arms. [20-21.1]

स्वकं श्रमं मन्यमानः सफलं नृपसत्तमः ।।२१.२।।

The Best King thought that his own labour had borne fruit. [21.2]

जहौ शोकं नीलमणिमाधवान्तर्धिजं द्विजाः ।

पुनः पुनः प्रणम्यैनं हर्षाश्रुनयनो नृपः ।। २२।।

O Sages, bowing to It again and again, with eyes filled with tears of joy, the King became free from the grief produced due to Lord Nilamādhava becoming invisible. [22]

द्विजैराहारयामास तरुं कल्लोललोलितम् ।

शंखकाहालमुरजढक्कापटहनिःस्वनैः ।।२३।।

गीतवादित्रनिनदैर्जयशब्दैः सहस्रशः ।

सुगन्धिपुष्पाञ्जलिभिराकाशात्पतितैर्मुहुः ।। २४ ।।

aifh mon परितो धूपपात्रैश्च कृष्णागुरुसुधूपितैः ।

वेश्याभिर्यौवनोन्मत्तसुरूपाभिः प्रचालितैः ।। २५ ।।

रत्नदण्डप्रकीर्णैश्च वीज्यमानं समन्ततः ।

पताकाभिर्दिव्यपट्टदुकूलाभिः सुशोभितम् ।।२६।।

राजर्षिराजवृन्दैश्च तुरङ्गैः पत्तिभिर्वृतम्।

मागधैर्वन्द्यमानं तु स्तूयमानं महर्षिभिः ।। २७।।

ऋत्विग्भिर्ब्राह्मणैश्चैव विद्वद्भिः श्रोत्रियैस्तथा ।

राजन्यैर्वैश्यकुलजैः सच्छूद्रैः परिचारितम् ।।२८।।

The Tree was being shaken by the waves; through the Brahmins he had it brought up. At that time there were sounds of conch, musical instruments, tambourines, large drums and kettle-drums. There were singing, humming of musical instruments, and utterings of the word 'Victory', in thousands. Fragrant flowers offered were falling from the sky incessantly. All around there were incense-vessels excellently perfumed with the incense of black-aloe. The Tree was being fanned on all sides with chowries having gem-set staff by very beautiful harlots who were intoxicated with the pride of their youth. It was nicely decorated with banners, charming fine cloth and raiments, and surrounded by groups of royal sages and kings, and horses and soldiers. It was being praised by panegyrists, and extolled by great sages, sacrificial priests, Brahmins, learned men, as also by those proficient in Vedas. It was being served by Ksatriyas, Vaiśyas (those born in merchant families) and noble Śūdras. [23-28]

स्तोत्रैर्बहुविधैः श्रौतैः स्मार्तैः पौराणिकैस्तथा ।

स्तूयमानं तरुं विष्णोर्भूर्लोके परिवेष्टितम् ।।२९।।

स्रग्गन्धालंकृतं दिव्यं महावेदीं विनिन्यतुः । ३०.१।

Amidst extolling with various kinds of hymns from the Vedas, Smṛtis and Purāṇas, the Divine Tree of Lord Viṣṇu manifested on the earth plane, which was wrapped up and adorned with garland and sandal, was taken to the great altar. [29-30.1]

वितानवरचित्रायां वेष्टितायां निरन्तरम् ।।३०.२।।

वेद्यां तं स्थापयामासुरिन्द्रद्युम्नस्य शासनात् । ३१.१।

By order of Indradyumna they installed It on the altar which was firmly covered without any gap with an excellent colourful canopy. [30.2-31.1]

वचसा नारदस्यैनं पूजयामास पार्थिवः ।। ३१.२।।

सहस्रैरुपचाराणां दिव्यरूपैर्नृपोत्तमः ।

पूजावसाने पप्रच्छ नारदं मुनिसत्तमम् ।।३२।।

As per the suggestion of Narada, the King worshipped It with thousands of services of celestial character. After the conclusion of the worship the excellent King asked the most excellent Sage Nārada: [31.2-32]

कीदृश्यः प्रतिमा विष्णोर्घटयिष्यति कः पुनः ।

तच्छ्रुत्वा तं मुनिः प्राह अचिन्त्यमहिमा गुरुः ।।३३।।

को वेद तस्य चेष्टां वै सर्वलोकोत्तरां नृप ।

स्रष्टा यो जगतां तस्याप्येषा संशयगोचरा ।।३४।।

"Like what will be the images of Lord Visṇu, and who will make them ?" Hearing that, the Sage told him, “O King, the Supreme Being has unthinkable power. Who indeed can know His ways which are beyond the understanding of all the worlds ? Even for Him who is the Creator of the worlds, it is only within the sphere of doubt.” [33-34]

विचारयन्तौ तावित्थं यावन्नारदपार्थिवौ ।

अशरीरा ततो वाणी शुश्रुवे चान्तरिक्षतः ।।३५।।

तत्र विस्मयमानानां सर्वेषामेव शृण्वताम् ।

अपौरुषेयो भगवानविचारपथे स्थितः ।। ३६।।

When they both, Nārada and the King, were thus deliberating, an incorporeal Voice was heard from the sky, within the hearing of those who were all there wondering: "The Lord is superhuman and remains beyond the range of thought. [35-36]

सुगुप्तायां महावेद्यां स्वयं सोऽवतरिष्यति ।

प्रच्छाद्यतां दिनान्येषा यावत्पञ्चदशानि वै ।। ३७।।

He will Himself incarnate on the perfectly concealed Great Altar. For fifteen days let that be concealed. [37]

उपस्थितोऽयं यो वृद्धः शस्त्रपाणिस्तु वर्द्धकिः ।

एनमन्तः प्रवेश्यैव द्वारं बध्नन्तु यत्नतः ।। ३८ ।

Now, this old man who is present with tools in hand is the carpenter. After letting him enter alone inside, let them close the door with care. [38]

बहिर्वाद्यानि कुवन्तु यावत्तु घटना भवेत् ।

श्रुतो हि घटनाशब्दो बाधिर्यान्धत्वदायकः ।। ३९।।

नरके वसतिं चैव कुर्यात्संताननाशनम् ।

नान्तः प्रवेशनं कुर्यान्न पश्येच्च कदाचन ॥४०॥

Let them make sound of musical instruments outside so long as the work of carving the images is going on, as the sound of the carving will cause deafness and blindness; it will also bring about dwelling in hell and destruction of offsprings. One should not enter inside, nor also see it at any time. [39-40]

नियुक्तादन्यः पश्येच्चेद्राज्ञो राष्ट्रस्य चैव ह ।

द्रष्टुश्चापि महाभीतिरन्धता चक्षुषोर्युगे ।।४१।।

In case anyone other than the one engaged in the work sees, then there will surely be great danger for the King and the State as also for the person seeing, and there will be blindness of both the eyes. [41]

तस्मान्नावेक्षणं कार्यं यावत्प्रतिमनिर्मितिः ।

निर्व्यूढस्तु स्वयं देवः कृत्यान्ते तु वदिष्यति ।।४२ ।।

यद्यत्कार्यं प्रयत्नेन सर्वलोकसुखावहम् ।

तच्छ्रुत्वा नारदाद्यास्ते यथोक्तं विष्णुना स्वयम् ।।४३।।

चिकीर्षन्ति तथा कर्तुं तत्रायातश्च वर्द्धकिः ।४४.१।

Therefore, there should be no seeing it, so long as the work of making the images is going on. When completed, the Lord Himself will indicate at the end of the work all that is to be done diligently, which would bring happiness to all people." Hearing this, Narada and others were intending to carry out what was told by Lord Visnu Himself, when in order to do that the carpenter arrived there. [42-44.1]

प्रोवाच नृपतिं सोऽथ स्वप्ने दृष्टास्तु यास्त्वया ।।४४.२।।

ता एवाहं घटिष्यामि दारुणा दिव्यरूपिणा ।

इत्युक्त्वान्तर्दधे वेद्यां वृद्धवर्द्धकिरूपधृक् ।।४५।।

वञ्चनार्थं मनुष्याणां साक्षान्नारायणो विभुः ।।४६।।

He then told the King: "What were seen by you in the Vision, those indeed I shall make with the wood which has the divine form". So saying, the all-powerful Lord Nārāyaṇa Himself who had assumed the form of the old carpenter for deception of human beings, disappeared in the Altar. [44.2-46]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

दिव्यद्रुमाविर्भाववर्णनं नामाष्टादशोऽध्यायः ।।१८।।

Thus ends the Eighteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mähätmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Narration of the Appearance of the Divine Tree".

एकोनविंशोऽध्यायः

Nineteenth Chapter

The Lord's Manifestation in Wooden Form

॥ जैमिनिरुवाच ॥

ततः स पृथिवीपालस्तथा कृत्वान्तरिक्षगा ।

यदुवाच गिरां देवी तद्वत्परिचचार ह ।।१।।

Jaimini said: Then, carrying out what the Goddess of Speech from the sky had told through the Voice, the King verily proceeded in accordance with that. [1]

एवं दिने दिने याते दिव्यगन्धोऽनुभूयते ।

पारिजातप्रसूनानां वृष्टिर्मर्त्येषु दुर्लभा ।।२।।

With the passing of day after day in this manner, celestial fragrance was perceived. There was also shower of celestial Pārijāta flowers which is difficult for human beings to get. [2]

दिव्यसङ्गीतनादश्च गीतानि रुचिराणि च ।

स्वर्गङ्गाजलवृष्टिश्च सूक्ष्मबिन्दुसुशोभना ।।३।।

Also, there were the sounds of celestial music and sweet songs. There was shower of the water of the celestial Gangă river, which was very beautiful with fine drops. [3]

ऐरावतादिनागानां मदगन्धो वनद्विपैः ।

दुःसहः सर्वभूतानां सुखकार्यनुभूयते ॥४॥

The odour of the juice exuded from the temple of elephants like Airavata which was difficult for the wild elephant to bear but was pleasant for all beings, was experienced.[4]

यज्ञार्थमागता देवास्ते सर्वे विगतज्वराः ।

आविर्भूतं हरिं दृष्ट्वा उपासाञ्चक्रिरे द्विजाः ।।५।।

यथा हि माधवं पूर्वं तथा तं विष्णुशाखिनम् ।

उपासनासु देवानां दिव्यचिह्नानि जज्ञिरे ।।६॥

All the gods who had come for the sacrifice, became free from mental affliction after seeing Lord Visnu manifested. O Sages, they performed the worship of Lord Visnu in the form of the Tree in the same manner as they had done earlier of Lord Nilamādhava. With the acts of worship by the gods divine marks sprang up. [5-6]

निर्ववाह स्वयं देवः क्रमात्पञ्चदशे दिने ।

चतुर्मूर्तिः स भगवान्यथा पूर्वं मयोदितः ।।७।।

तादृगाविर्बभूवासौ युष्माकं वर्णितः पुरा ।

दिव्यसिंहासनगतो बलभद्रासुदर्शनैः ॥८॥

The Lord Himself brought it about gradually. On the fifteenth day, that Lord with four images as I had mentioned earlier, manifested in the same manner as has been told to you already, seated on the celestial throne along with Lord Balabhadra, Goddess Subhadra and Sudarśana. [7-8]

शङ्खचक्रगदापद्मलसद्बाहुर्जनार्दनः ।

गदामुसलचक्राब्जं धारयन्पन्नगाकृतिः ।।९।।

छत्राकृतिफणासप्तमुकुटोज्ज्वलकुण्डलः । १०.१ ।

Lord Visnu's hands were shining with the conch, discus, mace and lotus. Lord Ananta (Balabhadra) with the form of Serpent was holding the mace, plough, wheel and lotus; He was having seven hoods in the shape of a parasol, with crowns and bright ear-rings. [9-10.1]

सुभद्रा चारुवदना वराब्जाभयधारिणी ।। १०.२।।

Goddess Subhadra was having a charming face and was holding the excellent lotus and symbol of fearlessness. [10.2]

लक्ष्मीः प्रादुर्बभूवेयं सर्वचैतन्यरूपिणी

इयं कृष्णावतारे हि रोहिणीगर्भसम्भवा ।।११।।

She was Goddess Laksmi manifested, whose form is the Consciousness in all. During the Lord's incarnation as Krsna, She indeed was born from Rohinī's womb. [11]

बलभद्राकृतिर्जाता बलरूपस्य चिन्तनात् ।

क्षणं न सहते सा हि मोक्तुं लीलावतारिणम् ।।१२।।

She was born with the resemblance of Lord Balabhadra because of (Her) thinking of the form of Lord Balarāma. She cannot endure even for an instant leaving the Lord who takes incarnation for sport. [12]

न भेदोऽस्तीह को विप्राः कृष्णस्य च बलस्य च ।

एकगर्भप्रसूतत्वाद्व्यवहारोऽथ लौकिकः ।।१३।।

भगिनी बलदेवस्येत्येषा पौराणिकी कथा ।

पुंरूपे स्त्रीस्वरूपेण लक्ष्मीः सर्वत्र तिष्ठति ।। १४ । ।

पुंनाम्ना भगवान्विष्णुः स्त्रीनाम्ना कमलालया ।

देवतिर्यङ्मनुष्यादौ विद्यते न तयोः परम् ।। १५ ।।

O Sages, here between Lord Kṛṣṇa and Lord Balarama there is no difference whatsoever. Being born of one womb, as is the common practice in the world, there is the statement in the puraṇas that She is the sister of Baladeva. Goddess Lakṣmi alone exists everywhere, both in the male form and in the female form; by the male name She is Lord Visnu, and by the female name Goddess Laksmi. Among the gods, human beings, lower species, etc. there is nothing which is other than the Two. [13-15]

को ह्यन्यः पुण्डरीकाक्षाद्भुवनानि चतुर्दश ।

धारयेत्तु फणाग्रेण सोऽनन्तो बलसंज्ञितः ।।१६।।

Who other than Lord Viṣṇu can hold the fourteen worlds at the top of the hood? He Himself is 'Ananta' the Infinite, with the name 'Bala'. [16]

तस्य शक्तिस्वरूपेयं भगिनी श्रीः प्रकीर्तिता ।

सुदर्शनं तु यच्चक्रं सदा विष्णोः करे स्थितम् ।।१७।।

शाखाग्रस्तम्भमध्यस्थं तद्रूपं तत्तुरीयकम् । १८.१ ।

His Power-form who is named as 'Laksmī' is this Sister. And Sudarsana Discus which is always present in the hand of Lord Visṇu, was located inside the Post made of the top branch of the Tree: that was His fourth form. [17-18.1]

एवं तु मूर्तयस्तेन चतस्रो वै प्रकाशिताः ।। १८.२।।

Thus indeed were the four Forms manifested by Him. [18.2]

निर्वृत्ते भगवद्रूपे चतुर्धा दिव्यरूपिणि ।

लोकानामुपकाराय पुनराहान्तरिक्षगा ।।१९।।

When the Lord's four-fold Form with divine features was ready, the Voice in the sky again spoke, for the good of the people: [19]

पटैराच्छाद्य सुदृढं नृपते प्रतिमास्त्विमाः ।

स्वं स्वं वर्णं प्रापयाशु वर्णकैश्चित्रकर्मणा ।। २० ।।

नीलाभ्रश्यामलं विष्णुं शङ्खेन्दुधवलं बलम् ।

रक्तं सुदर्शनं चक्रं सुभद्रां कुङ्कमारुणाम् ।।२१।।

नानालङ्काररुचिरां नानाभङ्गिविभागशः । २२.१

"O King, covering these images very firmly with fine cloths, quickly make them have their own respective colours through painting with different hues: Lord Visnu dark like the blue cloud, Lord Balabhadra white like the conch or the moon, Sudarsana Discus red, and Goddess Subhadra scarlet-red like saffron and charming with various ornaments - and all with varieties of distinctive modes of appearance. [20-22.1]

अमी दारुस्वरूपेण दृष्टाः पापाय हेतवे ।। २२.२।।

गोपनीयाः प्रयत्नेन पटनिर्यासवल्कलैः ।

तस्मात्प्रथममेवैतांस्तरोरेवास्य वल्कलैः ।।२३।।

शिल्पिभिः कर्मकुशलैर्दृढमाच्छादयाग्रतः । २४.१ ।

Seen in bare wooden form, they would become the cause of evil; hence they should be kept hidden carefully by cloth, resin or bark. Therefore to start with, at first cover these firmly by the barks of this Tree itself, with the help of craftsmen skilled in the work. [22.2-24.1]

वर्षे वर्षे च संस्कार्याः पूर्वसंस्कारमोचनात् ।। २४.२ ।।

Year after year adornment should be done likewise taking away the previous embellishment. [24.2]

ऋते वल्कललेपं तु स तु दिव्यश्चिरन्तनः ।

प्रमादाद्य इमं लेपमपनीयेत कश्चन ।। २५ ।।

दुर्भिक्षं मरकं राष्ट्रे सन्ततिश्चास्य हीयते । २६.१ ।

But, excepting the cover of bark, He is certainly divine and eternal. If through carelessness anyone removes this cover, in the kingdom there would be famine and pestilence, and his lineage will also perish. [25-26.1]

नेक्षितव्यास्त्वया राजन्कदाचिदपवारणाः ।।२६.२।।

O King, with covering removed, these should never be seen by you. [26.2]

मनुष्यैश्चापि राजेन्द्र दृष्टाः स्युर्भयहेतवः ।

तस्मात्सचित्रा द्रष्टव्या बहुलेपविलेपिताः ।।२७।।

If seen by other men too, O Emperor, these will be causes of danger. Therefore these should be seen only after being painted as well as anointed with abundant unguents. [27]

सुचित्रं पुण्डरीकाक्षं सविलासं सविभ्रमम् ।

दृष्ट्वा विमुच्यते पापैः कल्पकोटिसमुद्भवैः ।।२८।।

Seeing Lord Visṇu beautifully coloured, charming and graceful, one is freed from sins produced in crores of Kalpas'. [28]

सुचित्रान्कुरु राजेन्द्र चित्रान्कामानवाप्स्यसि ।

आविर्बभूव भगवांस्तवानुग्रहकाम्यया ।। २९ ।।

Make them beautifully coloured, O Emperor, and you will get your various desires fulfilled. The Lord has become manifest with the intention of bestowing favour on you. [29]

तव प्रसादाज्जन्तुनां चतुर्वर्गं प्रदास्यति । ३०.१ ।

As an act of grace for you, He will bestow the four objectives of life (righteousness, wealth, fulfilment of desire, and Liberation) on all creatures. [30.1]

नीलाद्रौ कल्पवृक्षस्य वायव्यां शतहस्ततः ।। ३०.२।।

1. One Kalpa is a thousand ages or 4320 million years

प्रदेशे सुमहत्स्थाने प्रासादं सुदृढायतम् ।

उत्तरे नरसिंहस्य सहस्रकरमुच्छ्रितम् ।।३१॥

कारयित्वा प्रतिष्ठाप्य तत्रैनं विनिवेशय । ३२.१।

On the Niladri, in the area at a distance of one hundred cubits to the north-west of the Kalpa Banyan tree and to the north of Lord Narasimha, in a vast site, get built a very strong and spacious temple which should be of a thousand cubits height. Consecrating it, install this Lord therein. [30.2-32.1]

पुरा स्थितं पर्वतेऽस्मिन्योऽभ्यर्चयति माधवम् ।।३२.२।।

नाम्ना विश्वावसुर्नाम शबरो वैष्णवोत्तमः ।

पुरोधसः सख्यमासीत्तेन सार्धं पुरा च ते ।।३३।।

A Sabara, Viśvāvasu by name, an excellent devotee of Lord Viṣṇu, was formerly worshipping Lord Nilamādhava who was present on this mountain. Previously your priest had also friendship with him. [32.2-33]

तयोः सन्ततिरेवास्य लेपसंस्कारकर्मणि ।

नियुज्यतां महाराज भविष्यत्सूत्सवेषु च ।। ३४।।

O great King, engage only the offsprings of those two in the work of anointing and adornment of the Lord, as also in the festivals to take place in future". [34]

विररामैतदाभाष्य सा तु दिव्या सरस्वती ।

तयोपदिष्टमाकर्ण्य प्रहृष्टेनान्तरात्मना ।।३५।।

वेष्टनं मोचयामास महावेद्या नृपोत्तमः । ३६.१ ।

And having said this, that Heavenly Voice stopped. Hearing Her advice, with a gladdened heart the most excellent King opened the enclosure of the Great Altar. [35-36.1]

ददृशुस्ते तदा सर्वे रत्नसिंहासने स्थितम् ।।३६.२।।

रामं कृष्णं सुभद्रां च वासुदेवसुदर्शनम् ।

यथोपदिष्टलेप्यादिसंस्कारै रुचिराकृतिम् ।।३७।।

Then they all saw present on the gem-studded throne Lord Balarama, Lord Krsna, Goddess Subhadra and Sudarsana the Discus of Lord Krsna, having charming appearance due to adornment with anointing, etc. carried out as instructed. [36.2-37]

कृपया स्मेरवदनमुन्नतायतवक्षसम् ।

दीनानामुद्धृतौ नाथं प्रलम्बभुजपञ्जरम् ।।३८।।

Out of compassion, Lord Krsna was having a smiling face, and a prominent and broad chest. The Lord had the net of His arms stretched forward for saving the destitutes. [38]

प्रबुद्धपुण्डरीकाक्षं हासशोणायताधरम् ।

पश्यतां दृष्टिमात्रेण हर्तारं पापसञ्चयम् ।।३९।।

His eyes looked like fully blossomed lotuses and His lips had become red with smile. By a mere glance itself He destroyed the accumulation of sins of those who looked at Him. [39]

पद्मासनस्थितं कृष्णं दिव्यालङ्कारभूषितम् ।

स्वतेजसा परिवृतं दारुदेहेऽपि निर्मलम् ।।४०।

He was on a seat of lotus and adorned with celestial ornaments. He was encompassed by His own brilliance, and was resplendent even with the Wooden Body. [40]

नीलजीमूतसंकाशं सर्वसन्तापनाशनम् ।४१.१।

He was looking like the blue cloud and was the remover of all afflictions. [41.1]

ददर्श बलदेवं च साट्टहासमुखाम्बुजम् ।।४१.२।।

The King (along with others) also saw Lord Baladeva with a loud laughter on His lotus-like face. [41.2]

फणामण्डलविस्तीर्णं वारुणीघूर्णितेक्षणम् ।

प्रोत्थितं नागराजानं पीनोन्नतसुवक्षसम् ।।४२।।

His rounded hood had expanded and His eyes were revolving because of the celestial spirituous drink. He was the King of Serpents risen, and was having a stout, prominent and beautiful chest. [42]

किञ्चिन्नतं पृष्ठदेशे कुण्डलीकृतविग्रहम् ।

अग्रसंफुल्लककुभं कैलासशिखरं यथा ।।४३।।

He was slightly bent in the back-region and the body had become curled. He was like the peak of Kailasa mountain having at its top a fully-blossomed Arjuna tree. [43]

हलचक्राब्जमुसलधारिणं वनमालिनम् ।

हारकुण्डलकेयूरकिरीटमुकुटोज्वलम् ।।४४।।

He was holding the plough, wheel, lotus and mace, and was having the garland of forest flowers. He was shining with necklace, ear-rings, bracelets, crest and crown. [44]

तयोर्मध्ये स्थितां लक्ष्मीं सुभद्रां भद्ररूपिणीम् ।। ४५ ।।

सर्वदेवारणिं पापसागरोत्तारकारिणीम् ।

विकचाम्भोजवदनां वराब्जाभयधारिणीम् ।।४६।।

The King further saw present between them Goddess Laksmi as Subhadra with the auspicious form, the Mother of all gods who helps to cross over the ocean of sin. Her face was like a fully blossomed lotus and She was holding an excellent lotus and the symbol of fearlessness. [45-46]

रूपलावण्यवसतिं शोभमानां प्रसाधनैः ।

कुङ्कुमारुणदेहां तां साक्षाल्लक्ष्मीमिवापराम् ।।४७।।

She was the abode of beauty and loveliness, and was shining with the embellishments. Her body was scarlet- red like saffron and She was looking like another Goddess Laksmī Herself. [47]

ददर्श विष्णोर्वामस्थं चक्रं शाखाग्रनिर्मितम् ।

बालार्कसदृशं तीक्ष्णधारं तेजोमयं द्विजाः ।।४८ ।।

O Sages, he also saw stationed to the left of Lord Visṇu, the Discus made from the top branch of the Tree, looking like the newly risen Sun, having sharp edge, and resplendent. [48]

तान्दृष्ट्वाश्नन्दपाथोधिनिमग्नः पृथिवीपतिः ।

कर्तव्यमूढः स्वतनौ स्वयं न प्रबभूव ह ।। ४९ ।।

Seeing them, the King was plunged in an ocean of bliss. He did not know what was to be done and in fact he himself did not have control even over his own body. [49]

दरमीलितनेत्रः सन्सृजन्बाष्पाम्बु केवलम् ।

कृताञ्जलिपुटस्तस्थौ स्थूणाकारो नृपोत्तमः ॥५०॥

The excellent King was only shedding tears with eyes partially closed, and remained like a post, with palms joined reverentially. [50]

उवाच तं मुनिवरः स्मितवक्त्रः क्षितीश्वरम् ।

यदर्थं श्रममापन्नस्तत्साम्प्रतमभूत्तव ।।५१ ॥

प्रत्यक्षं नृपशार्दूल एकस्त्वं भाग्यवान्भुवि ।५२.१ ।

The excellent Sage with a smiling face spoke to the King: "The object for which you have laboured has now become directly visible to you, O pre-eminent King. You are the only one fortunate on earth. [51-52.1]

अमुं पश्य जगन्नाथं पुण्डरीकायतेक्षणम् ।।५२.२।।

भक्तानुग्रहपाथोधिं सर्वज्ञाननिधिं हरिम् ।

यं द्रष्टुं योगिनो नित्यं यतन्ति यतमानसाः ।।५३॥

Behold this Lord Jagannatha who has large lotus-like eyes. He is the Ocean of Compassion for the devotees, and is the repository of all knowledge, Lord Visṇu, for seeing whom Yogis ever strive with a controlled mind. [52.2-53]

अवधानेन महता क्षणं पश्यन्ति मानवाः ।

सोऽयं दारुमयं देहं समास्थाय जनार्दनः ।।५४।।

अनुग्रहीतुं त्वां भूप प्रत्यक्षत्वमुपागतः ।५५.१ ।

By great concentration men are able to see Him only for a moment. O King, that Lord Visnu assuming the Wooden Body has become directly manifest in order to bestow kindness on you. [54-55.1]

भजैनं धरणीनाथं स्तुहि कारुण्यसागरम् ।।५५.२ ।।

Resort to Him who is the Lord of the Earth, and pray to the Ocean of compassion. [55.2]

ददाति संस्तुतः कामान्सर्वान्नृप मनोगतान् ।। ५६ ।।

When properly prayed to, O King, He fulfils all the desires entertained in the mind." [56]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे, पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

विष्णोदारुमूर्त्याऽऽविभावो नामैकोनविंशोऽध्यायः ।।१९।।

Thus ends the Nineteenth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Manifestation of Lord Visnu in Wooden Form".

विंशोऽध्यायः

Twentieth Chapter

Formation of Indradyumna Tank

॥ जैमिनिरुवाच ॥

इत्थं प्रबोधितस्तेन नारदेन क्षितीश्वरः ।

तुष्टाव जगतां नाथं वचोभिः करुणान्वितम् ।।१॥

Jaimini said: Thus instructed by Narada, the King prayed to the Lord of the worlds who is full of compassion, through words: [1]

॥ इन्द्रद्युम्न उवाच ॥

त्वदङ्घ्रिपाथोजयुगं मुरारे नोपासितं जन्मसु पूर्वजेषु ।

तत्कर्मणां दारुणपाकभाजं दीनं परित्राहि कृपाम्बुधे माम् ।।२।।

Indradyumna said: "O Destroyer of the demon Mura ! The pair of Thy lotus-like Feet have not been worshipped by me in previous births; I am reaping the serious consequence of those actions and am miserable. Protect me, O Ocean of Mercy ! [2]

क्व निर्मलं त्वच्चरणाब्जयुग्मं विरिञ्चिरुद्रेन्द्रकिरीटमग्नम् ।

क्वाहं कुदीनः शकृदस्रमांसमूत्रास्थिसंघैः पिहितस्त्वचा वै ।।३।।

Where are the pair of Thy lotus-like Feet which are pure and are immersed in the midst of the crowns of Lord Brahmā, Lord Siva and Lord Indra, and where am I, the most miserable one, with the combinations of faecal matter, blood, flesh, urine and bones and verily covered by skin ! [3]

असारसंसारपरिभ्रमेण श्रमातुरस्त्वां कथमीश जाने ।

जानन्ति ते त्वां खलु देवदेव येषां भवो दुःखभवप्रकाशः ।।४।।

I am fatigued by wandering in the essenceless worldly existence, how can I know Thee, O Lord ? O Lord of gods, verily they only, to whom the worldly existence has disclosed that it is productive of sorrow, know Thee. [4]

प्रभो मया दुःखमनेकजन्मपापार्जितं भुक्तमनेकभावम् ।

शुभार्जितो यः सुखलेशभावो निदर्शनं यन्मधुपृक्ततिक्ते ।।५।।

Lord, I have experienced many kinds of pain acquired through sins of many births. Whatever slight pleasure has been enjoyed by me as earned by good deeds, that is an example of a bitter thing mingled with honey. [5]

यदेव सौख्यानुभवाय देव कर्मार्जितो मे विषयोपभोगः ।

स एव दुःखं परिणामतो मे न मद्विधो दुःखिजनोऽस्ति चान्यः ।।६।।

Whatever sense-enjoyment has been acquired by me through good deeds for the purpose of experience of pleasure, O Lord, that has only been sorrow for me ultimately; there is no other afflicted man like me. [6]

विभो यदि त्वां मनसापि पूर्वमुपास्तमन्यद्विषमेक्षणोऽहम् ।

कथं तदा लप्स्यमनेकजन्म पुनः पुनर्भोग्यमशेषदुःखम् ।।७।।

O All-powerful Lord, if I had worshipped Thee earlier even mentally with an unfavourable look towards other things, then how so many births would have been met with by me again and again, which only entails experience of endless sorrow ? [7]

विभुत्वदासत्वपितृत्वपुत्रप्रियत्वमातृत्वधनित्वभावैः

वध्यत्वहिंस्रत्वपतित्वजायाभावैश्च तिर्यक्त्वसुरादिभावैः ।।८।।

नीचोर्ध्वभावं बहुशः सकृद्वा भवाङ्गणेऽस्मिँलठतानुभूतम् ।

न वा मुरारे तव पादपद्मदूरीभवस्येष्टफलं हि चैतत् ।।९।।

Rolling in this field of worldly existence, I have experienced once or many times the states of being a master, a slave, a father, a dear son, a mother, a rich man, being killed as also being injurious, being a husband as also a wife, being born in a lower species, or as a god, etc., being low as also high. O Lord Visnu, this is surely the result, not desirable indeed, of my being away from Thy lotus-like Feet. [8-9]

कोशं बलं चैतदशेषपृथ्वीधनैर्वृतं यौवनरूपरूप्यः ।

मनोऽनुकूलाः शतशः स्त्रियश्च निष्कण्टकं मे नृपमण्डलं च ।।१०।।

साम्राज्यता चापि भरो महान्मे त्वज्ज्ञानहीनस्य पशोरिवायम् ।

भारावतारं कुरु मे कृपाब्धे सदैव तत्रोदितखेदयोगः ।।११।।

This treasury and the armed forces, endowed with unlimited territory and wealth, hundreds of youthful and beautiful women agreeable to the mind, and my enemyless assembly of kings as also emperorship - all this is a great burden for me, like that unto an animal, as I am devoid of knowledge of Thee. O Ocean of Mercy, take off my burden, as that ever only brings about union with sorrow resulting therefrom. [10-11]

दीनानुकम्पिन्करिणो विमुक्तिः कृता विभो त्वत्स्मृतिमात्रकेण ।

भ्रान्तं घटीयन्त्रवदत्र नाथ मां त्रातुमर्हस्यनुकम्पिभावात् ।।१२।।

O all-powerful Lord, O Lord who art compassionate to the miserable ones, just by his mere remembrance of Thee the elephant's release' was brought about by Thee.

1. The king of elephants who was caught hold of by the crocodile, prayed to the Lord and was freed by the Lord by killing the crocodile through the discus

O Lord, on account of Thy nature of being compassionate, save me who am moving (up and down) in this world like the water-raising machine. [12]

न मे त्वदन्यः खलु बन्धुरत्र प्रवाहविभ्रष्टतरुस्वभावे ।१३.१।

Other than Thee, I have verily no friend in this world, being in a condition like that of a tree lost in the current. [13.1]

पापीयसी बुद्धिरुपेतभावा स्नेहानुबन्धा विषयेऽभिभेद्या ।।१३.२।।

अहर्निशं मे तव पादपद्मान्नापैतु मत्प्रार्थितमेतदेव । १४.१।

My vile mind which has the disposition to approach sense objects, is in a state of bondage due to attachment and needs to be separated from them; may it not turn away from Thy lotus-like Feet day and night - this is my only prayer! [13.2-14.1]

त्वां सच्चिदानन्दसुपूर्णसिन्धुं प्राप्तास्तु ये जन्मसहस्रभाग्यैः ।।१४.२।।

किं ते हि पश्यन्ति लवैकसौख्यमनेकदुःखं विषयेन्द्रजालम् ।१५.१।

Those who by the good fortunes of a thousand births have attained Thee who art the completely full Ocean of Existence-Consciousness-Bliss, would they at all look at the jugglery of sense-objects which only gives a momentary pleasure but a lot of pain? [14.2-15.1]

क्व बन्धनं कर्मभिरिष्टलेशदुःखाकरग्रन्थिशतैरभेद्यम् ।। १५.२।।

अनन्तमाद्यन्तविहीनमेकमानन्ददं त्वत्पदपङ्कजं क्व । १६.१।

Where is the bondage which has become unbreakable due to actions and because of hundreds of knots of mines of sorrow with only a little pleasure, and where Thy lotus-like Feet which are infinite and without beginning and end, and are the sole granter of happiness! [15.2-16.1]

मायाम्बुधौ ते ममताभ्रमौ च कुकर्मनक्रायितगर्तमध्ये ।।१६.२।।

निराश्रयं मां पतितं विलासकटाक्षपातेन नयाद्य तीरम् ।१७.१ ।

I have fallen into the ocean of Thy Illusion, into the whirlpool of mineness, and inside the hole having the crocodiles of evil deeds, and I am shelterless; take me now to the shore by casting a glance of Thy grace. [16.2-17.1]

स्वकार्यसंसाधनयाश्रितानां संपादनायेष्टविधेरजस्रम् ।।१७.२।।

भ्राम्यन्तमात्मीयहितं विसृज्य मां त्राहि मूढं सहजानुकम्पिन् ।१८.१ । ।

I am ever moved about for accomplishing the desired objective of those who have depended on me for achieving their own works, leaving aside my own welfare; O Lord who art compassionate by very nature, protect me who am foolish. [17.2-18.1]

क्षुद्राय कार्याय बहु भ्रमन्तमप्राप्य मूलं परमेश्वरं त्वाम् ।।१८.२।।

आयासपात्रं परमं सुदीनं मां त्राहि विष्णो जगदेकवन्द्य । १९.१।

I have been wandering about a lot for petty purposes without attaining Thee who art the Foundation and the Supreme Lord; I am the receptacle of all trouble and extremely miserable; protect me, O Lord Viṣṇu who art the only one fit to be adored in the world ! [18.2-19.1]

वेदान्तवेद्याव्यय विश्वनाथ त्वमीशिषे हन्तुमघौघराशीन् ।। १९.२।।

तं त्वां परित्यज्य सुखैकहेतुं क्षुद्राशयं मां परिपाहि विष्णो । २०.१।

O Lord who art the knowable of the Upanishads! O Immutable! O Lord of the Universe, Thou rulest in order to destroy the heaps of the multitude of sins. Having left Thee who art the single cause of happiness, I am petty-minded; protect me on every side, O Lord Visnu ! [19.2-20.1]

प्रसुप्त एषोऽखिलभूतसंघश्चतुर्विधो यत्कृतमोहरात्रौ ।।२०.२ ।।

त्वज्ज्ञानभानूदयमेत्य चान्ते प्रबोध्यते त्वां शरणं प्रपद्ये ।२१.१।

This whole four-fold multitude of beings2 is deeply asleep in the night of delusion brought about by Thee, and after coming near the rise of the sun of Thy knowledge it is awakened ultimately; I seek refuge in Thee. [20.2-21.1]

त्वमेक एवाखिललोककर्ता फणासहस्रैः परिवीतमूर्तिः ।।२१.२ ।।

पर्यायवृत्या बलिनां वरिष्ठ त्वामीशितारं शरणं प्रपद्ये । २२.१।

Thou art alone the single Creator of all the worlds, and yet hast veiled Thyself in the form overspread with the thousand hoods, adopting the alternate course (to support the earth); O Lord who art the most excellent among the strong (Lord Balabhadra), I seek refuge in Thee who art the Ruler. [21.2-22.1]

यया सृजस्यत्सि जगन्ति नाथ वक्षःसरोजासनया स्वशक्त्या ।।२२.२।।

तां भद्ररूपां जगदाश्रयां ते देवारणिं पादयुगे नतोऽस्मि ।२३.१।

O Lord, Thou createst and destroyest the worlds by Thy own Power who is seated on the lotus of Thy heart. I bow to the pair of the Feet of Thy Form as Goddess Subhadra with the auspicious Form, who is the resting place of the world and is the Mother of the gods. [22.2-23.1]

यदंशुजालप्रतिसृष्टमेतद्ब्रह्माण्डजालं करसंगि नाथ ।।२३.२।।

सुदर्शनं दैत्यबलस्य हन्तृ चक्राभिधं त्वां प्रणतः सुदर्शनम् ।२४.१ ।

Lord, I bow to Thee in the Form of Sudarśana with the name Discus, by whose multitude of rays the network of the universe is destroyed, which is Thy companion in

2. Born of (1) plants, (2) sweat or moisture, (3) egg and (4) womb

hand, which is the destroyer of the strength of the demons, and is good-looking." [23.2-24.1]

स्तुत्वेत्थं नृपतिश्रेष्ठः साष्टाङ्गं प्रणनाम सः ।। २४.२ ।।

परित्राहि जगन्नाथ मग्नं संसारसागरे ।

अनाथबन्धो कृपया दीनं मां तमसाकुलम् ।।२५।।

Thus praying, that excellent King prostrated himself with his eight limbs touching the ground, saying, “O Lord Jagannatha, the Lord of the world! I am immersed in the ocean of transmigration, I am miserable and filled with the darkness of ignorance; save me, out of compassion, O Friend of the helpless ones!” [24.2-25]

।। नारद उवाच ।।

जय जय नारायण अपारभवसागरोत्तारपरायण

सनकसनंदनसनातनप्रभृतियोगिवरविचिंत्यमानदिव्यतत्त्व

स्वमायाविलसिताध्यासपरिणमिताशेषभूततत्त्व त्रितत्त्व

त्रिदण्डधर त्रिणाचिकेतत्रिमधुत्रिसुपर्णोपगीयमानदिव्यज्ञान

च्छन्दोमय स्वासनसुपर्णप्रिय भक्तप्रिय भक्तजनैकवत्सल

स्वमायाजालव्यवहितस्वरूप विश्वरूप विश्वप्रकाश विश्वतोमुख

विश्वतोक्षिन्विश्वतः श्रवण विश्वतः पादशिरोग्रीव विश्वहस्त-

नासारसनात्वक्केशलोमलिंग सर्वलोकात्मक सर्वलोकसुखावह

सर्वलोकोपकारक सर्वलोकनमस्कृत

लीलाविलसितकोटिपद्मोद्भवरुद्रेन्द्रमरुदश्विसाध्यसिद्धगण प्रणता-

शेषसुरासुर त्रिभुवनगुरो न कस्यापि ज्ञानगोचर नमस्ते नमस्ते ।। २६ ।।

Nārada prayed: Victory, Victory to Thee, O Lord Nārāyana ! O Lord who art intent upon rescuing the beings from the limitless ocean of worldly existence ! O Divine Principle ever meditated upon by the eminent Yogis like Sanaka, Sanandana, Sanatana, etc.! O Lord who art the Principle which has become the endless world as a result of the superimposition brought about by Thy Illusion ! O Embodiment of the three principles3! O Lord having the triple control (over thought, word and deed)! O Lord who art the embodiment of divine wisdom which is praised through singing of the mantras by those who perform the Nāciketa sacrifice three times, by reciting the three verses beginning with 'madhu' and the Trisuparna verses of Rg Veda! O Lord who art represented by the sacred hymns ! O Lord to whom the excellent seat Garuda is dear! O Lord who art dear to the devotees ! O Lord who art the only one who is kind to the devoted people! O Lord whose real nature is concealed by the network of Thy own Illusion ! O Cosmic Person ! O Lord manifested as the universe! O Lord having faces on all sides, having eyes everywhere, ears everywhere, feet, head and neck everywhere! O Lord who hast hands, nose, tongue, skin, hair of the head, hair of the body, and signs everywhere! O Self of the whole world, O Lord who givest happiness to the whole world, O Lord who doest good to the whole world, and O Lord who art saluted by the whole world! O Lord who by sport hast created crores of Brahmās, Sivas, Indras, Wind- gods, Aśvins, Sadhyas, and Siddhas (the Perfected beings)! O Lord to whom all the gods and demons submit! O Lord of the three worlds! O Lord who art not within the range of anyone's knowledge ! Salutations to Thee, salutations to Thee. [26]

।। जैमिनिरुवाच ।।

अन्ये च ये नृपतयः श्रोत्रिया वेदपारगाः ।

मुनयो द्विजाः क्षत्रिया विद्वांसो वैश्यजातयः ।। २७।।

3. The three qualities - sattva, rajas and tamas

अस्तुवन्पुण्डरीकाक्षं बलिनं भद्रया सह ।

सूक्तैः स्तोत्रैः पुराणैश्च कविताभिर्यथा तथा ।। २८ ।।

Jaimini said: Others who were there the kings, those learned in the Vedas, those who had mastered the Vedas, the Sages, Brāhmins, Ksatriyas, the learned ones, those of the Vaiśya (merchant) class they too prayed to Lord Visṇu and Lord Balabhadra together with Goddess Subhadra, through Vedic hymns, hymns from the purānas as also poems, in every way possible. [27- 28]

अथेन्द्रद्युम्नः प्रोवाच पुरोधसमकल्मषम् ।

पूजार्थं वासुदेवस्य उपचारोपसंस्कृतम् ।।२९।।

Then Indradyumna told the priest who was sinless, for making arrangement of the required articles for worship of Lord Visnu. [29]

स्वयं स नृपतिश्रेष्ठः पूजयामास तान्क्रमात् ।

नारदस्योपदेशेन विधिना मन्त्रतस्तथा ॥ ३०॥

That pre-eminent King himself worshipped those Deities in succession as per the indication of Nārada, with proper procedure and through mantras. [30]

द्वादशाक्षरमन्त्रेण बलभद्रमपूजयत् ।

यमुपास्य ध्रुवः स्थानं प्राप्तवानुत्तमोत्तमम् ।।३१।।

He worshipped Lord Balabhadra by the twelve - lettered mantra by resorting to which Dhruva4 had attained the most excellent place. [31]

त्रयीप्रसिद्धं यत्सूक्तं पावनं पौरुषं महत् ।

तेन नारायणं भूपः पूजयामास शक्तितः ।। ३२।।

4. Son of King Uttānapada, who attained the highest place in the heavens as the Pole Star through austerities.

देव्याः सूक्तेन भद्रां तां सौदर्शन्या सुदर्शनम् । ३३.१।

As per his capability, with the great purifying Purusa Sūkta which is celebrated in the three Vedas, the King worshipped Lord Nārāyaṇa, Goddess Subhadra with the Devi Sūkta, and Sudarśana Discus with the Sudarsani Sūkta. [32-33.1]

यथासमृद्धि भक्त्या तान्पूजयित्वा नृपोत्तमः ।।३३.२।।

तत्प्रीत्यै द्विजमुख्येभ्यो ददौ दानानि भक्तितः । ३४.१ ।

Having worshipped them with appropriate grandeur and devotion, for their pleasure the excellent King gave away gifts to the foremost Brāhmins with due respect. [33.2-34.1]

तुलापुरुषदानानि महादानानि पार्थिवः ।। ३४.२ ।।

अश्वमेधाङ्गभूताश्च कोटिशो गा ददौ तदा । ३५.१ ।

The King then gave away gifts of gold equal to his weight, the valuable gifts, and crores of cows which were part of the horse-sacrifice. [34.2-35.1]

अलंकृतास्तथान्याश्च ददौ गा बहुदक्षिणाः ।। ३५.२ ।।

He also gave away other cows which were fully decorated, along with plently of monetary presents. [35.2]

तासां खुरोद्धृतेर्योगाद्गर्तोभूद्विजसत्तमाः ।

दानाम्बुना स पूर्णो वै तीर्थमासीन्महाफलम् ।। ३६।।

O most excellent Sages, in consequence of removal of their hoofs from the ground, a pit was formed. That got filled up by the water of charity, and it verily became a holy bathing place granting great benefit. [36]

तस्मिन्स्नात्वा पितॄन्देवान्संतर्प्य विधिवन्नरः ।

अश्वमेधसहस्रस्य फलमाप्नोत्यसंशयः ।। ३७ ।।

Bathing there and offering libations to ancestors and gods according to rule, man gets the fruits of a thousand horse-sacrifices : there is no doubt about it. [37]

नाम्ना ख्यातं सरस्तस्य इन्द्रद्युम्नस्य भूपतेः ।

निर्वपत्यत्र पिण्डांश्च पितॄनुद्दिश्य मानवः ।। ३८ ।।

कुलैकविंशमुद्धृत्य ब्रह्मलोके महीयते ।३९.१ ।

That tank is known by the name of that King Indradyumna. A man offering pindas (sacred rice balls) there for the sake of the ancestors, saves twenty-one generations and is held in high esteem in the realm of Lord Brahmā. [38-39.1]

नातः परतरं तीर्थं हयमेधाङ्गसम्भवात् ।।३९.२।।

इन्द्रद्युम्नस्य सरसः स्याद्वा त्रिपथगा समा ।४०.१ ।

By reason of its origin from a part of the horse-sacrifice, there is no holy bathing place superior to this; the river Ganga possibly may be equal to Indradyumna tank. [39.2-40.1]

ततः प्रासादघटनामुपचक्राम भूपतिः ।।४०.२।।

Then the King undertook the work of building the temple. [40.2]

शुभे काले सुनक्षत्रे दैवज्ञविधिचोदिते ।

सुमुहूर्ते नारदादीन्ब्राह्मणाग्र्यान्प्रपूज्य च ।।४१।।

स्वस्तिवाचं च कर्मर्द्धिं वाचयित्वा नृपोत्तमः ।

अर्घ्यं ददौ जगन्नाथं स्मरन्प्रासादवेश्मनि ।।४२।।

In an auspicious time with the conjunction of a good star as indicated by the science of astrology, at a lucky hour, the excellent King duly honoured the foremost of Brahmins like Narada and others, got recited the Svastivāca (invocation of blessings) as also the Karmardhi (rite for enhancement of prosperity), and remembering Lord Jagannātha, made respectful ceremonial offering of water at the site of the temple-mansion. [41-42]

वसुधां प्रार्थयित्वा तु स्थानमाचन्द्रतारकम् ।

शिल्पिनः पूजयामास वास्तुयागपुरःसरम् ।।४३।।

He prayed to the Deity of Earth for a place which would last as long as the moon and the stars shine, and after the Vastu sacrifice (the Sacrifice performed before construction), he honoured the artisans [43]

महोत्सवं तथा चक्रे गीतवाद्यैः प्रभूतकैः ।

दीनानाथविपन्नेभ्यो ददौ वस्तु यथेप्सितम् ।।४४।।

So also he arranged a great festivity with plenty of singing and playing of musical instruments, and gave away articles to the poor, the helpless and those in difficulty, as per their wish. [44]

राज्ञो विसर्जयामास बहुमानपुरःसरम् ।

कृतार्थानवतारं तं हरेर्दृष्ट्वा हतांहसः ।।४५ ।।

He sent off the kings with much honour, who had felt that they had accomplished their lives' purpose by seeing that incarnation of Lord Visṇu, and had become sinless thereby. [45]

ततः स कोटिशो वित्तं ददौ पाषाणदारके ।

आहृतौ बहुदेशेभ्यो दृषदां पार्थिवोत्तमः ।।४६ ।।

The excellent King then gave money in crores to the stone- cutter for bringing large stones from many countries. [46]

उवाचेदं मुदा युक्तः सभायां पृथिवीश्वरः ।

अष्टादशभ्यो द्वीपेभ्यो यन्मया पौरुषार्जितम् ।।४७।।

तत्सर्वं जगदीशस्य प्रासादायापवर्जितम् ।४८.१।

The King told these words with joy in the Assembly: "Whatever has been acquired by me through my power from the eighteen continents, all that is given away for the temple of the Lord of the world. [47-48.1]

जैत्रयात्राप्रसंगेन श्रमो लब्धस्तु यो मया ।।४८.२।।

सफलोऽस्तु स मे विष्णोः प्रासादायार्थयोगतः ।४९.१।

Whatever exertion I have undergone on account of the expedition for conquest, may that become fruitful for me by utilization of the wealth (so acquired) for the temple of Lord Visnu ! [48.2-49.1]

अतः परं मे किं भाग्यं चराचरगुरुं हरिम् ।।४९.२।।

प्रसादयिष्ये संपत्त्या भुजद्वन्द्वार्जितश्रिया । ५०.१ ।

What can be greater good fortune for me than this, that I shall please Lord Hari (Visnu), the Lord of the world, with my possessions and by the wealth acquired (by me) with the strength of the two arms ! [49.2-50.1]

श्रीः सदा पुण्डरीकाक्षे श्रियोऽनुग्रहजा मम ।। ५०.२।।

किं कर्तुमीशस्तस्या वै देवदेवस्य चक्रिणः ।

कटाक्षपातो यस्य स्यात्तस्य श्रीः सर्वतोमुखी ।। ५१ ।।

अष्टादशात्मिका देवी जिह्वाग्रे चास्य नृत्यति ।५२.१।।

My wealth which is due to the grace of Goddess Laksmi is always for the lotus-eyed Lord (Visnu) ! For doing what, indeed, am I the master over it ? On whomsoever there is the casting of glance of the Lord of the gods, the wielder of the Discus (Viṣṇu), for him Goddess Laksmi becomes favourable in every respect, and the Goddess (Saraswati) whose form are the eighteen sciences also dances at the tip of his tongue. [50.2-52.1]

यमाराध्य जगन्नाथं ब्रह्मत्वं प्राप्तवान्विधिः ।।५२.२।।

रुद्रो महेश्वरत्वं च शक्रस्त्रिदिवराजताम् ।

लेभे तमर्च्य जगतामर्चयिष्यामि शाश्वतम् ।।५३।।

By propitiating which Jagannatha (the Lord of the world), Lord Brahma got the status of the Creator, Lord Rudra (Siva) the state of the Great Lord, and Lord Indra attained the rulership of heaven, I shall worship that Eternal Lord whom all the worlds adore. [52.2-53]

जितं तेन त्रिधा राशीभूतमंहो महात्मना ।

साङ्गोपाङ्गेन विधिना येन कृष्णः समर्चितः ।। ५४ ।।

That great-souled one by whom Lord Kṛṣṇa has been worshipped well by the proper procedure completely in all respects, alone conquers the sins piled up three-folds5. [54]

कलेवरमिदं क्षेत्रं यत्राहंकारवान्विभुः ।

आविर्भावतिरोभावौ स्थितिर्नित्या हि यत्प्रभोः ।। ५५ ।।

This sacred place is the Body of the Lord. When the all- powerful Lord is associated with the Cosmic Ego, there are His manifestation and disappearance, since otherwise the Lord's Presence here is verily eternal. [55]

अत्र साक्षाद्वपुष्मन्तं सम्पूज्य जगतां गुरुम् ।

साक्षात्कृतार्थो भवति चतुर्वर्गस्य भाजनम् ।।५६।।

By excellently worshipping here directly the Lord of the worlds who is Himself present assuming a Body, one achieves his life's purpose and becomes entitled to the four objectives6 of life. [56]

5.Sins through thought, word and deed.

6.Dharma, Artha, Kāma and Mokṣa- Righteousness, wealth, ful- filment of desires and Liberation.

बहुव्ययाऽऽयासतो या राज्यऋद्धिर्मयार्जिता ।

अस्यैवानुग्रहात्सा तु सफलास्तु पदाम्बुजे ।। ५७ ।।

Whatever prosperity of kingdom has been acquired by me with lot of expenditure and exertion, that is only by His grace; may it bear fruit at His Feet which are lotus- like. [57]

सर्वोपचारैः परिपूज्य देवं द्रव्यैर्हृतैः सागरमेखलायाः ।

यावत्समाप्नोति हि कर्मपाकः साम्राज्ययात्रा सफला हि मास्तु ।। ५८ ।।

By worshipping the Lord with all the sacred services and things collected from the earth (which is surrounded by the sea) until the fruits of my actions are exhausted, may carrying on the affairs of the empire be successful for me ! [58]

किं द्रव्यजातं खलु येन विष्णुं नोपाहरेत्सांगमपेतकल्मषः ।

किं पौरुषेयं यदि वासुदेवपरिच्छदो येन न साधितो मे ।। ५९ ।।

What is the use of all kinds of things by which one cannot draw Lord Visṇu completely to oneself, being free from impurity? To what good is my manly effort if thereby the arrangement of the articles required for Lord Vāsudeva (Visnu) is not made by me ?" [59]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तम क्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

इन्द्रद्युम्नसरोवरोत्पत्तिविवरणं नाम विंशोऽध्यायः ।। २०।।

Thus ends the Twentieth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mähätmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Account of Formation of Indradyumna Tank."

एकविंशोऽध्यायः

Twenty-first Chapter

The Lord's Temple Constructed

॥ जैमिनिरुवाच ॥

इति ब्रुवाणं राजर्षिं कश्चिद्दृग्वेदपारगः ।

वेदान्तविज्ज्ञानशीलो द्विजो वाक्यं मुदा जगौ ॥१॥

Jaimini said: To the Royal Sage who was saying thus, some Brahmin who had mastery over the Rg Veda, had the knowledge of Vedanta and was endowed with wisdom, spoke like singing these words with joy: [1]

अहो तवायं खलु भाग्यराशिर्येनाविरासीद्भुवि दारुमूर्तिः ।

यस्यात्युपास्तिं श्रुतिराह मुक्तिप्रदामनात्मज्ञविमोहितानाम् ।।२।।

"Ah! This is indeed an indication of the multitude of your good fortune because of which the Lord with the Wooden Form has manifested Himself on the earth, whose ardent worship, the Veda says, is the bestower of Liberation even on those who are deluded due to lack of knowledge of the Self. [2]

य एष प्लवते दारुः सिन्धोः पारे ह्यपौरुषम् ।

तमुपास्य दुराराध्यं मुक्तिं यान्ति सुदुर्लभाम् ।।३।।

The Wood which was floating on the shore of the Sea is indeed supernatural. By worshipping Him who is the Lord difficult to propitiate, men attain Liberation which is otherwise very difficult to get. [3]

ब्रह्मज्ञाननिधिः साक्षान्नारदः प्रत्युवाच यत् ।

न हि वेदान्तवचसोऽपरस्माज्ज्ञानमस्य वै ।।४।।

As Narada who is the repository of Brahmic knowledge had himself indicated, indeed knowledge of this Lord is certainly not outside the statement of the Upanisads. [4]

न हि प्रवृत्तिर्विष्णोस्तु विना वेदं प्रवर्तते ।

परेषां स्वस्य वा सृष्टौ श्रुतिप्रामाण्यवान्प्रभुः ।।५।।

The activities of Lord Visṇu do not take place exclusive of the Vedas; in the matter of creation of others or His own manifestation the Lord always conforms to the testimony of the Vedas. [5]

विना श्रुतिं प्रवर्तेच्चेत्कस्तत्प्रामाण्यमृच्छति ।

तस्माच्छ्रुतिप्रसिद्धोऽयमवतारोऽत्र भूपते ।।६।।

If He acts disregarding the Veda, then who will acknowledge its authority ? Therefore, this Incarnation here, O King, is well known in the Vedas. [6]

वेदान्तवेद्यं पुरुषं गीतं तं सामगीतिषु ।

प्रतिमां न तु जानीहि निःश्रेयसकरं नृणाम् ।।७।।

He is the Supreme Person, the Knowable of the Upanisads, and He is sung through the hymns of the Sāma Veda: do not consider Him as a mere image, as He confers Liberation on men. [7]

दर्शनादेव नः शान्तं सुदृढं तम उत्तमम् ।

सन्त्येव श्रुतयः पूर्वमेतदर्चाप्रकाशिकाः ।।८।।

By just seeing Him our very firm darkness of ignorance has ceased completely. The Vedas indeed are there which have previously indicated about His worship. [8]

एतदर्चा प्रशस्ता वै सदर्थे विनियोजिता । ९.१।

His worship is indeed commended and is used for a good purpose. [9.1]

अहो भारतवर्षस्था मनुष्याः क्षीणकल्मषाः ।। ९.२।।

अपवर्गप्रदो येषामाविरासीज्जनार्दनः । १०.१।

Ah! The human beings dwelling in Bharatavarṣa (India) are free from sin, for bestowing Liberation on whom Lord Visnu has manifested Himself. [9.2-10.1]

तत्राप्ययं चोड्देशः सर्वेषामुत्तमोत्तमः ।। १०.२।।

यत्रस्थाश्चर्मनेत्रेण पश्यन्ति ब्रह्मरूपिणम् । ११.१।

And in that, too, the Udra country (Odisha) is the very best of all, as those who stay there, with their physical eye see the One who is the Form of Brahman. [10.2-11.1]

श्रुतिस्मृतीनां गहनः पन्थाः कर्मभिराकुलः ।। ११.२।।

येन याता भ्रमन्तीह घटीयन्त्रवदाकुलाः ।१२.१ ।

The path of the Vedas and smrtis is hard to understand and is overburdened with rituals: those who tread that roam in this world agitated, like a water-raising machine. [11.2-12.1]

निर्व्यलीकपदप्राप्तिहेतुरेष स चिन्मयः ।।१२.२ ।।

श्रुत्यादिभिर्विनोपायैः परमानन्दमुक्तिदः । १३.१ ।

This Lord who is the embodiment of pure Consciousness is the means for attaining the sorrowless state; He grants supreme bliss and Liberation, even without the means like the Vedas, etc. [12.2-13.1]

निरन्तरगतायातदुःस्थितानां दुरात्मनाम् ।।१३.२।।

एष दारुवपुर्विष्णुः सुखदाता सुबान्धवः । १४.१ ।

To the evil-natured ones who remain in the miserable state of ever having birth and death, this Lord Visnu with the Wooden Body grants happiness and is a good friend. [13.2-14.1]

श्रुतिस्मृत्युक्तनियमा वर्तन्ते नेह पार्थिव ।। १४.२ ।।

यथा तथा दृष्टिपथमाचण्डालाद्विमुक्तिदः । १५.१ ।

O King, here the rules prescribed by the Vedas and smrtis do not operate: He grants Liberation to human beings including the outcastes who come anyhow within the range of His sight. [14.2-15.1]

अभक्तश्चेदमुं पश्येद्गतानुगतिको नरः ।। १५.२ ।।

अश्वमेधसहस्राणां फलं हयविकलं लभेत् । १६.१।

If a man not having devotion sees Him just by following the ways of others, even he verily gets the entire result of a thousand horse-sacrifices. [15.2-16.1]

भजेच्चेन्नियमस्थो हि भक्तिमान्दृढमानसः ।।१६.२।।

असंशयं स सायुज्यं ब्रह्मणा लभते नरः । १७.१ ।

Indeed, if one established in religious rules, endowed with devotion, and resolute, propitiates Him, that man undoubtedly attains union with Brahman. [16.2-17.1]

क्व दुःखायासबहुलमनायासविनश्वरम् ।।१७.२।

अचिरस्थं क्षुद्रफलं पुनरावृत्तिलक्षणम् ।

क्वेदं दारुमयं ब्रह्म पापराशिदवानलम् ।।१८।।

सच्चिदानन्दकैवल्यमुक्तिदं दर्शनादपि ।१९.१ ।

Where are the petty benefits involving much pain and exertion, easily perishable, impermanent and characterized by rebirth, and where this Brahman in Wooden Form, which is like a forest-fire for the heaps of sins, granting Absolute Liberation of the nature of pure Existence-Consciousness- Bliss even by the mere sight of It ! [17.2-19.1]

वेदानुवचनादीनि दुष्कराणि दुरात्मनाम् ।।१९.२।।

महात्मभिस्तैर्यत्प्राप्यं तदव्यग्रमयं ददेत् । २०.१ ।

The teachings of the Vedas, etc. are difficult for the evil- natured ones to carry out; He grants them coolly what is attained by the high-souled ones with the help of those teachings. [19.2-20.1]

अन्यक्षेत्रेषु भगवान्सुदूरो मर्त्यवासिनाम् ।।२०.२ । ।

स्वक्षेत्रेऽस्मिन्निवसति नित्यं मुक्तिप्रदो विभुः । २१.१ ।

The Lord is very far from the dwellers of the earth in other sacred places, whereas in this sacred place which is His own Abode, the all-powerful Lord dwells for ever granting Liberation. [20.2-21.1]

अस्मादत्र महाभाग तिष्ठ स्वबलपौरुषः ।। २१.२।।

विद्वत्तमोऽसि भक्तश्च साङ्गोपाङ्गममुं भज ।। २२ ।।

Therefore, O highly fortunate one, stay here with your armed forces and your own strength. You are the wisest and also devoted; worship Him perfectly in accordance with the complete and detailed prescribed procedure." [21.2-22]

।। जैमिनिरुवाच ।।

द्विजस्य तद्वचः श्रुत्वा नारदो हृष्टमानसः ।

साधूक्तं द्विजवर्येण श्रौतमार्गानुसारिणा ।।२३।।

Jaimini said: Hearing these words of the Brahmin, Narada was happy at heart. (He said:) "This eminent Brahmin, who follows the Vedic path, has said what is right. [23]

सृष्ट्यादौ ब्रह्मनिश्वासैरभवद्वेदसंहतिः ।

तत्रोपनिषदर्थोऽयं सांप्रतं व्यक्तिमागतः ।।२४।।

At the beginning of Creation the multitude of Vedas came into being from the breath of Lord Brahma. This Lord (Viṣṇu) who is the Truth of the Upanisads contained therein has now become manifest. [24]

वेत्त्येतदर्थं भगवान्पद्मयोनिः प्रजापतिः ।

अज्ञासिषं च भूपाल सांप्रतं तन्मुखादहम् ।। २५ ।।

The Lotus-born Lord (Brahmā), who is the Lord of all beings, knows this Truth. O King, I also came to know now, from His mouth. [25]

तस्याज्ञया कृतं सर्वं यथाभिलषितं तव ।

एनमाराध्य तिष्ठात्र याम्यहं ब्रह्मणोऽन्तिकम् ।।२६।।

As per His command, all that was wished by you has been done by me. Propitiating this Lord, be here; I shall go to Lord Brahmā. [26]

कृतं निवेदयिष्यामि प्रकाशं च मुरद्विषः ।

प्रासादं कुरु भूपाल धनेन महता तथा ।। २७।।

प्रासादे नरसिंहं तु प्रतिष्ठाप्य विमुच्यसे ।।२८।।

I shall report to Him what has been done as also about the manifestation of the Lord who is the Enemy of Mura (Visnu). Build the temple, O King, with plenty of money; and installing Lord Narasimha in the temple, you will attain Liberation". [27-28]

|| जैमिनिरुवाच ॥

तच्छ्रुत्वा स तु भूमीन्द्रः प्रत्युवाच मुनिं तदा ।

महर्षेऽहं त्वया सार्धं यियासुर्ब्रह्मणोऽन्तिकम् ।।२९॥

यत्प्रसादाज्जगन्नाथश्चक्रेऽयं लोचनातिथिः । ३०.१।

Jaimini said: Having heard this, that King spoke back to the Sage: "I wish to go along with Thee, O great Sage, to Lord Brahma, because of whose kindness Lord Jagannātha (Lord of the world) granted this, and He became visible to our eyes. [29-30.1]

निवेद्य तं च प्रासादं प्रतिष्ठार्थं मुरद्विषः ।। ३०.२।।

विज्ञापयिष्ये सान्निध्ये प्रासादस्थापनोत्सवम् ।

यथा स्वयं समागम्य ब्रह्मलोकात्पितामहः ।। ३१ ।।

महोत्सवं भगवतः प्रासादेऽत्र करिष्यति । ३२.१।

Informing Him (the Creator), about the temple (being built), for the installation of the Lord who is the enemy of Mura (Viṣnu), I shall make submission in His presence about the ceremony of consecration of the temple, so that Himself coming from Brahmaloka, the Grandsire will perform the grand function for the Lord in the temple here. [30.2-32.1]

तन्मुने मामपि विधेः सन्निधिं प्रापयस्व च ।। ३२.२ ।।

गर्भप्रतिष्ठां प्रासादे समाप्येह स्थितो मुने ।

पश्चादावां गमिष्यावः कंचित्कालं प्रतीक्ष मे ।। ३३||

Therefore, O Sage, make me also reach Lord Brahmā's presence. Completing the consecration of the sanctum sanctorum of the temple

when Thou art here, O Sage, afterwards both of us will go; kindly wait for me for a while". [32.2-33]

ततः स नृपतिः सर्वाञ्छिल्पशास्त्रविशारदान् ।

पाषाणखण्डघटनाकर्मण्येकैकयोगतः ।।३४।।

सत्कारैर्दानमानैश्च योजयामास सादरम् । ३५.१।

Thereafter the King respectfully employed all who were proficient in the science of architecture, one by one suitably in the work of breaking stones and construction, with due honour, gifts and regard. [34-35.1]

दिने दिने सुघटितः प्रासादो ववृधे द्विजाः ।। ३५.२ ।।

परितः पूर्यमाणस्तु शुक्लपक्षे यथा शशी । ३६.१ ।

O Sages, day by day the temple, properly built, being completed all around, became bigger and bigger like the moon in the bright fortnight. [35.2-36.1]

एवं संवर्ध्यमानोऽपि प्रासादः परिवर्धितः ।। ३६.२।।

महोच्छ्रयत्वादल्पेन न कालेनाभिलक्ष्यते । ३७.१ ।

Although the temple was thus increasing in size and becoming large, yet because of the great height involved it did not look prominent in a short time. [36.2-37.1]

पाषाणसंख्या शक्या वा कथंचिद्घटनाक्रमात् ।।३७.२।।

वित्तव्ययस्तु कोटीनां न संख्यातुं च शक्यते । ३८.१।

It might be possible somehow to count the number of stones used in the process of construction, but it was impossible to calculate the expenditure of money which was in crores. [37.2-38.1]

यावन्तो भारते वर्षे लोकाः समयवर्तिनः ।। ३८.२।।

इन्द्रद्युम्नस्य नृपतेर्नियुक्तास्ते महीभृता ।

एकैकशो नियुक्ता ये परस्परसमन्विताः ।।३९।।

तेऽपि चान्यैर्नियुक्तास्ते सर्वे तत्र प्रवर्तिताः ।४०.१ ।

All the people in Bharatavarṣa who were contemporaries of King Indradyumna were engaged by the King. They were employed one by one; those who were connected to one another, were also engaged by the others, and all of them were employed there. [38.2-40.1]

अजस्रं तन्नियुक्तानां यो हर्षोत्थो महारवः ।।४०.२।।

आकाशमश्नुवानोऽसौ दिशां भागानपूरयत् । ४१.१ ।

The great noise of those employed which was being made continuously out of joy, was spreading to the sky, and filled the quarters of the directions. [40.2-41.1]

नृपतेः श्रद्धया भक्त्या सात्त्विकेन प्रसादिता ।।४१.२ ।।

श्रीः समृद्धाभवद्विप्राः कीर्त्या सह महीपतेः । ४२.१ ।

O Sages, being pleased with the faith, devotion and sättvic disposition of the King, the Goddess of Wealth flourished, together with the fame of the King. [41.2-42.1]

क्वचित्काञ्चनविन्यस्तनानारत्नमहोज्ज्वलः ।।४२.२ ।।

क्वचित्स्फटिकभागान्तशारदाभ्रनिभच्छविः ।

क्वचिन्नीलाश्मघटिता भित्तिः कालाभ्रमेदुरा ||४३||

एवं सुघटिते विष्णोः प्रासादे सुमनोहरे ।

गर्भप्रतिष्ठां विधिवत्कृत्वा स नृपसत्तमः ।।४४।।

वज्रपातादिभङ्गादिवारणार्थं यथोदितम् ।

शिल्पशास्त्रेषु मण्यादि विन्यस्य पौरुषाहृतम् ।।४५ ।।

पुनः प्रासादघटनासंभारोचितमेव वै ।

बहुमूल्यं वस्तुजातं यत्नात्तत्र न्यवेशयत् ।। ४६ ।।

The temple was greatly shining, being somewhere studded with gold and varieties of gems; it was having the appearance like that of the autumnal sky, because of the crystal pieces fixed at the edge at some places; and somewhere the wall was built with sapphire and it was dark like the black cloud. When thus the temple of Lord Visṇu was built nicely and looked very beautiful, the excellent King did the consecration of the sanctun sanctorum in accordance with proper procedure. For preventing breaking and the like due to fall of thunder, etc., as advised in the books on architecture, he fixed gems, etc., which had been acquired through his own effort. Again, with care he kept there the mass of very costly materials required for completion of the construction of the temple [42.2-46]

ततो विरच्यमानेऽस्मिन्प्रासादे कीर्तिवर्धने ।

मनसापि न संभाव्ये त्रिषु लोकेषु भूभुजाम् ।।४७ ।।

देवानामपि नो लक्ष्ये द्विजाः कल्पान्तवासिनाम् ।

प्रासाद ईदृशो भूमौ क्वचिच्च घटितों न हि ।।४८ । ।

When this temple was being constructed, it consequently enhanced his fame; for, such a temple is not possible even in imagination on the part of the kings of the three worlds; O Sages, even among the gods who live up to the end of the Kalpa this is not observable. A temple like this has indeed never been built on the earth. [47-48]

स्वर्गे वा इत्थमादित्या आलपन्ति परस्परम् ।

अहो सुबुद्धिरस्योच्चैर्येयमीदृक्परीणता ।।४९।।

श्रद्धया भगवत्पादपद्मयोः साभिलाषिणी ।५०.१।

And in heaven indeed the gods talked to each other thus: "Ah! How good is his understanding which has thus become highly perfect, that with faith it has keen desire for the lotus-like Feet of the Lord ! [49-50.1]

अलौकिकानि कर्माणि पश्यन्ति हि रचन्त्यपि ।।५०.२।।

के वात्र भूमौ राजानो बभूवुर्नीतिशालिनः ।

सार्वभौमास्तु साम्राज्यजेतारः सर्वविद्विषाम् ।।५१।।

वित्तानि यैः संचितानि सुबहूनि च कोटिशः ।

अश्वमेधसहस्रं तु यत्कृतं त्रिदिवेशितुः ।।५२।।

शक्यं वा स्याद्भूभुजां तु नातः पूर्वमनुष्ठितम् ।५३.१।

People indeed see and also perform super-human deeds; some kings on this earth even have been endowed with right conduct, have been universal sovereigns, conquerors of empires and all enemies, by whom wealth has been amassed in huge quantities and in crores; and the thousand horse- sacrifices for the Lord of gods which have been performed now could perhaps have been possible on the part of the kings, but it was never accomplished before this. [50.2-53.1]

न दृष्टं न श्रुतं वापि वाजिमेधसहस्रकम् ।।५३.२।।

महीक्षितानुष्ठितं वै यत्र त्रैलोक्यवासिनः ।

पृथिव्यामस्य नृपतेः सहस्था भोगभोगिनः ॥ ५४ ॥

ब्रह्मलोक इवाभाति सभा यस्य च यज्विनः ।

मूर्तिमन्तस्त्रयो वेदाश्चतुष्पादो वृषस्तथा ।। ५५ ।।

सुराः संकल्पकामास्तु यत्राद्भुतधियोऽभवन् ।

अयं प्रासादवर्यो वै बुद्धेर्विषयतां गतः ।।५६।।

मनोऽपि यत्र भवति न वा त्रैलोक्यवासिनाम् ।५७.१।

A thousand horse-sacrifices were not seen, nor even heard of, as were indeed performed by this King, where the gods were present on the earth together with the King and enjoyed the pleasures. The Assembly of this performer of sacrifice was shining like the realm of Lord Brahma. The three Vedas[1] were present assuming form, so also was Vrsa (the Bull)[2] with all the four feet. The gods' desires are fulfilled by mere willing; but there, even their minds were filled with wonder. This excellent temple has become a subject matter which can be understood only by reason, where even the mind of the inhabitants of the three worlds fails to operate". [53.2-57.1]

1. Rk, Sama and Yajur

2. Dharma or Righteousness

भूपतेर्दुर्लभं किं स्यात्सहायो यस्य नारदः ।।५७.२ ।।

पितामहश्च जगतां स्रष्टा सर्वामरेश्वरः १५८.१।

(Jaimini said:) What would be difficult for the King to achieve when Narada has extended help to him, as also Lord Brahma who is the Creator of the worlds and the Lord of all gods ? [57.2-58.1]

अथवा विष्णुभक्तस्य नातिदूरं चिकीर्षितम् ।।५८.२ ।।

विष्णोस्तद्भक्तलोकस्य नान्तरं विद्यते द्विजाः । ५९.१।

Or rather, for a devotee of Lord Visṇu anything wished to be done is not very distant. O Sages, between Lord Visṇu and one who is His devotee there does not exist any difference. [58.2-59.1]

ततः स नारदं प्राह प्रासादान्ते मुनीश्वरम् ।।५९.२।।

सर्वं संपन्नमासीन्मे यदशक्यं सुरासुरैः ।

साक्षाद्भगवतो विष्णोरद्वैतोपासनारतः ।।६०।।

भगवद्वपुराभाषि प्रासादस्तु चिरं मयि ।

इत्युक्त्वा पादयोर्मूर्ध्ना प्रणनाम स नारदम् ।।६१ ।।

Then in the inside of the temple the King spoke to Nārada, the foremost of sages: "Everything which is impossible for the gods and the demons has been satisfactorily completed by me, and I remain engaged in the non-dual worship of Lord Visnu who is God Himself. Would that the Form of the Lord spoke and also the temple remains for a long time for me!" Having said thus, he bowed to Narada with his head at the latter's feet. [59.2-61]

नारदोऽपि तमुत्थाप्य परिपूज्य नृपोत्तमम् ।

त्वत्तो न भेदो नृपते ममास्ति खलु तत्त्वतः ।।६२।।

यस्तु साक्षाज्जगन्नाथ आविर्भूतः कृतेन ते ।

अवश्यमर्चयस्वैनं जीवन्मुक्तोऽसि सांप्रतम् ।।६३।।

Nārada, too, raised him, and duly honouring the excellent King, said: “O King, in reality, between you and me there is indeed no difference. Jagannātha (The Lord of the world) has Himself become manifest for your sake: surely worship Him; now you are liberated while living. [62-63]

तत्पादपद्मे यादृक्ते चेतः प्रवणतान्वितम् ।

भक्त्या ह्यनन्यया पुंसः किमतः परमस्ति वै ।।६४।।

The way in which your mind has been endowed with keen inclination to His lotus-like Feet with undistracted devotion, higher than this, verily what else is there for a man ? [64]

तीर्थैर्मन्त्रैर्जपैर्दानैः क्रतुभिर्भूरिदक्षिणैः ।

व्रतैरध्ययनैर्भूप तपोभिश्च यदर्जितुम् ।।६५ ||

न शक्यं तव राजेन्द्र भक्त्या तत्करमागतम् ।६६.१।

O Emperor, that which is not possible to be acquired by visits to holy places, by mantras, by repetition of the (Divine) Name, by charity, by sacrifices with lots of monetary presents, by religious observances, by studies, or by austerities, has come to your hand through devotion. [65-66.1]

अतः परं न शोचस्व भक्तियोगे नमोऽस्तु ते ।।६६.२।।

प्रकर्षं बहु राजेन्द्र स्थित्वा चास्मिंश्चिरं भुवि ।

आराधय जगन्नाथमुपचारैर्महोत्सवैः ।।६७।।

Hence do not grieve further. Salutations to you, O Emperor; with much excellence in the Yoga of devotion, and also remaining in this world for a long time, propitiate Lord Jagannatha with the sacred services and great festivals. [66.2-67]

पितामहं द्रष्टुकामो गन्ता चेदन्तिकं विभोः ।

उपदेक्ष्यति सोऽप्यस्य यात्रास्तास्ता महोत्सवाः ।।६८ ।।

You are desirous of seeing Lord Brahma; if you go to the proximity of that Lord, He will also advise you regarding the Lord's festive processions and the various great festivals. [68]

स्वयं च भगवानेव वरं तुभ्यं प्रदास्यति ।

प्रतिष्ठापिते प्रासादे तस्मिन्काले स्वयंभुवा ।।६९।।

अहमप्यागमिष्यामि तदा सप्तर्षिभिः सह ।७०.१।

And the Lord Himself will also confer boon upon you, when the temple is consecrated by Lord Brahma. Along with the Seven Sages I shall also come at that time. [69-70.1]

तदावां तत्र गच्छावो ब्रह्मलोकमकल्मषम् ।।७०.२।।

Hence we shall both go there to the realm of Lord Brahmā which is free from sin. [70.2]

त्वां विना भुवि कः शक्तो ब्रह्मलोकगतिं प्रति ।

इत्युक्त्वा नारदो भूपं समुत्तस्थौ नभस्तलम् ।।७१।।

Who on earth is capable of going to the realm of Lord Brahma, except you?" Having said this to the King, Nārada went up into the sky. [71]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

इन्द्रद्युम्नेन

दारुब्रह्मणः प्रासादनिर्माणं नामैकविंशोऽध्यायः ।।२१।।

Thus ends the Twenty-first Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Construction of the Temple of Brahman in Wooden Form by Indradyumna."

द्वाविंशोऽध्यायः

Twenty-second Chapter

Indradyumna goes to Brahmaloka

॥ जैमिनिरुवाच ॥

राजाथ तमुवाचेदं निर्लक्ष्यगमनं कथम् ।

अयं पुष्परथोऽस्त्येव मनसो वेगवान्मुने ।।१।।

Jamini said: Then the King said to him (Nārada), “Why is this journey without indication ? O Sage, this Puspaka chariot is indeed available which is faster than the mind. [1]

एनमारुह्य यास्यावः क्षणं तावत्प्रतीक्ष्यताम् ।

यावदेताननुज्ञाप्य प्रासादे ह्यधिकारिणः ||२|

प्रदक्षिणीकृत्य विभुमायामि मुनिसत्तम । ३.१ ।

Mounting this, we shall go; kindly wait for a moment, O Excellent Sage, until I come after just giving directions to these officials in the temple and going round the Lord. [2-3.1]

नारदोऽपि वचः श्रुत्वा श्रद्दधानो नृपोक्तिषु ।।३.२।।

करेण धृत्वा राजानं महावेदीं प्रविश्य च ।

सहितं रामभद्राभ्यां नत्वा कृष्णं मुहर्मुहः ।

अनुज्ञां प्रार्थयामास ब्रह्मलोकगतिं प्रति ||४||

Narada who had respect for the words of the King, having heard this, on his part took the King by the hand, and entered the Great Altar. Bowing again and again to Lord Krsna together with Lord Balarama and Goddess Subhadra, he prayed for permission with regard to going to the realm of Lord Brahmā. [3.2-4]

इन्द्रद्युम्नोऽपि वचसा मनसा वपुषा हरिम् ।

प्रदक्षिणीकृत्य पुनर्नत्वा साष्टाङ्गमुन्मनाः ।

ब्रह्मलोकगतिं विप्रा याचते स्म कृताञ्जलिः ॥५॥

O Sages, Indradyumna, too, physically, mentally and verbally going round Lord Visṇu, then bowing down with the eight limbs touching the ground, and with palms joined reverentially, begged eagerly for going to Lord Brahmā's realm. [5]

उभौ तौ दिव्ययानेन जग्मतुर्मुनिभूभृतौ ।

प्रदक्षिणीकृत्य रविं व्योममण्डलमध्यगम् ।

उपर्युपरि जग्माते व्यतीत्य ध्रुवमण्डलम् ।।६।।

They both, the Sage and the King, proceeded by the celestial vehicle. Going round the sun which was at the centre of the sky, they went higher and higher passing over the region of the Pole Star. [6]

जनलोकगतैः सिद्धैः सत्वरावनतोन्मुखैः ।

वीक्ष्यमाणौ मुदा युक्तौ संलपन्तौ परस्परम् ।।७।।

भगवच्चरितं विप्रा मनोमलविशोधनम् ।८.१।

They were being watched by the Perfected ones staying in Janaloka, who immediately bowed and kept looking on with raised faces. O Sages, they both were joyfully talking to each other about the story of the Lord which cleanses the impurities of the mind. [7-8.1]

जीवन्मुक्तो मुनिश्रेष्ठः सर्वलोकान्भ्रमन्नयम् ।

यथानुपहतव्रज्यस्तथायं मर्त्यवास्यपि ।।८.२ ।

भूपतिः प्रययौ शीघ्रं विष्णुभक्तिप्रसादतः । ९.१ ।

The excellent Sage was liberated while living, and was roaming about all the worlds as his movements were unhindered; even so, this King, although he was an inhabitant of the earth, also proceeded speedily by the aid of his devotion to Lord Visnu. [8.2-9.1]

ब्रह्माण्डविषये नैतद्दुष्प्राप्यं वस्तु विद्यते ।।९.२।।

विष्णुभक्तेन यल्लभ्यमथवा मुक्तिमेति सः । १०.१ ।

With regard to the universe there is no such thing which is difficult for the devotee of Lord Visnu to get or which still remains to the obtained by him: or, rather he attains Liberation. [9.2-10.1]

महर्लोकगतैः सिद्धैः सादराभ्यर्चितौ च तौ ।।१०.२।।

They both were reverentially honoured by the Perfected ones staying in Maharloka. [10.2]

इन्द्रद्युम्नो न सस्मार पार्थिवं वासमात्मनः ।

क्रमादूर्ध्वगतिर्गच्छन्पश्यन्सौख्यैकभाजनान् ।।११।।

निर्द्वन्द्वानभिलाषोत्थतत्क्षणानेकपौरुषान् । १२.१ ।

Indradyumna did not even remember his residence on earth, gradually going higher up and seeing the beings who were enjoying only pure happiness, were free from the pairs of opposites, and were instantly having many powers produced from their wishes. [11-12.1]

केवलं भगवत्प्रीत्यै कर्मभूमौ चकार यत् ।।१२.२।।

प्रासादं चिन्तयामास संपूर्णो वा न वा भवेत् ।

मय्यागते ब्रह्मलोकं शत्रुभिर्वाभिभूयते ।।१३।।

He only thought about the temple which he had built for the pleasure of the Lord on the plane of action (the earth): "Would it be completed or not? On my coming away to Brahmaloka, will it be taken over by enemies ? [12.2-13]

श्लथादरा वा भूयासुः सेवका द्रव्यलोभतः ।

गृहीतवेतनाः शिल्पिवृन्दा मन्दक्रियास्तथा ।

न शीघ्रं घटयिष्यन्ति मयि ब्रह्मक्षयागते ।।१४।।

Or, will the servants be slack in their interest due to greed for money ? Likewise, will the craftsmen after receiving their wages slow down their work and not do the construction work quickly, as I have come away to the abode of Lord Brahmā ? [14]

यावद्गमिष्ये धातारं गृहीत्वाहं चतुर्मुखम् ।

तावन्न पुनरेव स्यात्प्रासादो मयि दूरगे ।। १५ ।।

Or again, by the time I go back taking the Four-faced Creator (Lord Brahma), the temple may even not be there as I am far away. [15]

इहायातास्तु ये पूर्वे न पुनस्ते क्षितिं गताः ।

मन्वाना मम सामन्ता इत्थं वा दुष्टमानसाः ।

राज्यं ममाहरिष्यन्ति द्विषन्तः किमु सांप्रतम् ।।१६।।

"Those who indeed came here previously have not gone back to the earth' - thinking thus with an evil mind, on the other hand, will my feudatories become my enemies and take away my kingdom now ?" [16]

इत्थं सुविग्नमनसा चिन्तयानं महीपतिम् ।

अतीतानागतज्ञाननिधिर्मुनिरुवाच तम् ।।१७।।

To the King who was thus reflecting with a mind greatly agitated, the Sage who was the repository of the knowledge of the past and the future, said: [17]

किं चिन्तयसि राजेन्द्र त्वमेवं दीनमानसः ।

यत्र चाभ्यागतावावां न चिन्ताविषयो ह्ययम् ।। १८ ।।

"O Emperor, what are you thus thinking being dejected? In the place to which we have both come, this is not a subject for worry. [18]

नाधयो व्याधयश्चात्र प्रभवन्ति कदाचन ।

न जरा न च वा मृत्युः किमन्यद्दुःखहेतुकम् ।।१९।।

Here mental ailments and physical diseases do not arise at any time whatsoever. There is no old age, nor even death; what other cause for sorrow can be there ? [19]

कृतार्थोऽसि महाभाग यन्मानुषवपुः स्वयम् ।

ब्रह्मलोकमिहायातः प्रत्यक्षं दृष्टवान्हरिम् ।।२०।।

You have accomplished your life's purpose, O extremely fortunate one, since you have yourself come with the human body to this Brahmaloka and also directly seen Lord Hari (Visnu). [20]

इहायाता न शोचन्ति हेये संसारकल्पके । २१.१ ।

Those who arrive here do not grieve over matters pertaining to the world of transmigration which deserves to be rejected". [21.1]

ब्रुवाणमित्थं भूपालस्तमुवाच मुनीश्वरम् ।।२१.२।।

न हि शोचामि भगवन्नाज्ञः स्वजनबन्धुषु ।

समारब्धो भगवतः प्रासादो यो मयाधुना ।। २२।।

अत्रागतं मां ते ज्ञात्वा नानुतिष्ठन्ति सेवकाः ।

आरब्धस्य प्रतिष्ठा हि कर्तव्या निश्चिता मुने ।।२३।।

When thus the foremost Sage was speaking, the King said to him: “O Holy one, I am not at all grieving for the kinsmen and friends of the King (i.e. of mine). My servants may not attend to the work of the temple of the Lord which has been undertaken by me at present, knowing that I have come over here. O Sage, it was decided that consecration of the temple which had been started should certainly be done. [21.2-23]

तस्यान्तरायं संभाव्य दःखितं मे मनः प्रभो । २४.१।

O Holy Master, apprehending impediments in it, my mind is filled with sorrow". [24.1]

तस्य तद्वचनं श्रुत्वा प्रहस्य मुनिरब्रवीत् ।। २४.२ ।।

प्रजापतिसमस्त्वं हि न तु सामान्यभूपतिः ।

केनाप्यपकृतं नैव भूमौ पूर्वैरनुष्ठितम् ।।२५।।

Having heard these words of his, the Sage smilingly said: "You are indeed like Lord Brahma, and not and ordinary king. What has been done on the earth by predecessors has not been spoiled by anyone whatsoever. [24.2-25]

किं पुनस्तव कृत्यं तु यः सृष्टिस्थितिहानिकृत् । २६.१।

Then what to speak of your work which is meant for the Lord who is the cause of creation, continuance and destruction ? [26.1]

ब्रह्मलोकं गतस्याद्य प्रतापयशसी तव ।। २६.२।।

त्रैलोक्ये भ्रमतो नित्यं यथा सूर्यनिशाकरौ । २७.१ ।

Now you have come to Brahmaloka, and your prowess and fame, like the sun and the moon, ever circulate in the three worlds. [26.2-27.1]

यस्य कार्येषु भगवान्सहायोऽसौ चतुर्मुखः ।। २७.२ ।।

तेषु किं राजशार्दूल विघ्नशङ्कापि जायते । २८.१।

For whose works this Lord Brahma Himself is the helper, O pre-eminent King, can there arise even any fear of obstacle in regard to them ? [27.2-28.1]

एष दूरेऽस्ति राजेन्द्र प्रत्यक्षं यस्तवद्विषाम् ।।२८.२।।

सदोमध्यगतः शक्रः साक्षात्रिजगतीपतिः । २९.१।

O Emperor, this Lord Indra himself, the Ruler of the three worlds, who could possibly be amongst your enemies, is far away and is before your eyes, being in the midst of the Assembly. [28.2-29.1]

विशेषतो जगन्नाथप्रासादे कः पुमान्नृप ।। २९.२।।

निहन्तुं मनसापीच्छेत्तत्र शङ्कास्तु मा तव ।३०.१।

Especially, in regard to the temple of Jagannatha (the Lord of the world), which person will wish even mentally to do any harm? Therefore you should not have any fear in this regard. [29.2-30.1]

तदग्रतः पश्य भूप चन्द्रकोटिसमस्त्विषा ।।३०.२।।

परितो ह्लादजनकः सुधासागरकोटिवत् ।

यश्चायं तेजसां राशिर्जानीहि ब्रह्मसद्मनः ।।३१।।

Look at that in front, O King: this mass of brilliant rays which is like a crore of moons by its effulgence, and spreading joy all around like a crore of oceans of nectar, know that to be of the abode of Lord Brahma". [30.2-31]

इत्थमालपतस्तौ तु ब्रह्मलोकान्तिकं गतौ ।

शुश्रुवाते सुदुरात्तौ ब्रह्मर्षीणां मुखोद्गतम् ॥३२॥

स्वाध्यायशब्दं सुपदं स्पष्टवर्णक्रमस्वरम् ।३३.१ ।

Thus talking to each other, they both went near Brahmaloka. From a great distance they heard the sound of the study of scriptures, in beautiful verses, with clear order of letters and tone, coming from the mouths of the Brāhmic Sages. [32-33.1]

इतिहासपुराणानि च्छन्दः कल्पानि गाथिकाः ।।३३.२।।

असंकीर्णोज्ज्वलपदं श्रूयते प्रविभागशः । ३४.१ ।

Epics, Purānas, hymns, rules of rituals and songs were heard with unmixed and clear words and with proper division. [33.2-34.1]

bro अत्रैतद्राजशार्दूल जानीहि ब्रह्मणः पुरम् ।।३४.२।।

(Nārada said:) “O Pre-eminent King, know this over there to be the realm of Lord Brahmā. [34.2]

सभा हि दृश्यते चैषा यत्र लोकपितामहः ।

सार्धं ब्रह्मर्षिमुख्यैश्च सुखासीनश्चतुर्मुखः ।।३५।।

This Assembly indeed also is visible, where the Four-faced Lord (Brahmā), the Grandfather of the worlds, is seated happily along with the chiefs of Brāhmic Sages. [35]

नानाचैतन्यशबलैर्जीवन्मुक्तैरुपासितः ।

यत्रागता निवर्तन्ते न संसाराब्धिसंकटे ।। ३६।।

He is being propitiated by beings who are liberated while living, present in various forms of consciousness. Having come here, beings do not have to further revolve in the troubles of the ocean of transmigration. [36]

सदिति ब्रह्मणो नाम तस्यायं भुवनोत्तमः ।

सत्यलोक इति ख्यातस्तदूर्ध्वं नास्ति किंचन ॥३७॥

‘Sat’ (truth) is the name of Lord Brahmā; this is His excellent realm which is known as Satyaloka, and there is nothing higher than this. [37]

अस्यैव किंचिदुपरि अधश्चाण्डकपालतः ।

वैकुण्ठभुवनं राजन्मुक्ता यत्र वसन्ति वै ।। ३८ ।।

यत्र योगीश्वरः साक्षाद्योगिचिन्त्यो जनार्दनः ।

चैतन्यवपुरास्ते वै सान्द्रानन्दात्मकः प्रभुः ।।३९।।

यं प्राप्य न निवर्तन्ते मृत्युसंसारवर्त्मनि ।

यमुपास्ते सदा ब्रह्मा जीवन्मुक्तैः स्वमुक्तये ।।४० ।।

O King, a little above this only and below the cover of the Cosmic Egg is the realm Vaikuntha (of Lord Visṇu), where indeed the liberated beings stay. There the Lord of the Yogis, the One contemplated by Yogis, Lord Visnu, the Master, who is of the nature of intense bliss, Himself dwells with the Body of Pure Consciousness. By attaining Him, they do not have to return to the path of death and Samsara (transmigration), and Lord Brahma along with those who are liberated while living, always worships Him for His own Liberation. [38-40]

कल्पितस्यायुषोऽन्तेऽसावेभिः सार्धं प्रपद्यते ।

स एष स्रष्टा लोकानां मत्स्यकूर्मादिरूपधृक् ।।४१।।

रक्षिता रौद्ररूपेण संहर्ता लोकभावनः ।४२.१।

When His life which is fixed ends, Lord Brahma enters into the Lord along with them. That Lord is the Creator of the worlds, the Protector assuming the forms like the Divine Fish, Tortoise, etc., and the Destroyer in the form of Rudra (Lord Siva); He is the promoter of the welfare of the world'. [41-42.1]

इन्द्रद्युम्नं वदन्नित्थं प्राप ब्रह्मनिकेतनम् ।।४२.२ ।।

Thus telling Indradyumna, he arrived at Lord Brahma's abode. [42.2]

क्षणेन च सभाद्वारि प्रकोष्ठे स न्यवर्तत ।

यत्र तिष्ठन्ति दिक्पालाः शक्राद्याः परितस्तथा ॥४३॥

चिरकालं ध्यानपरास्तथा मन्वन्तराधिपाः ।

पृथग्जननिभा द्वाःस्था निषिद्धान्तः प्रवेशनाः ।।४४।

And in a moment he was in the chamber at the entrance of the Assembly and stopped there. The Guardians of the quarters of the sky like Lord Indra were present there all around, engaged in meditation for a long time, as also the Lords of the Manvantaras, prevented like common people by the gate-keeper, from entering inside. [43-44]

इन्द्रद्युम्नेन सहितं नारदं प्रविलोक्य सः ।

द्वारपालः सविनयं ननामानतकन्धरः ।।४५।।

Seeing Narada who was with Indradyumna, the gate-keeper with humility bent down his neck and bowed. [45]

चतुर्दशानां लोकानां भ्रमणे रसिक प्रभो ।

त्वया विना शोभते नो स्वामिंस्तव पितुः सभा ।।४६ ।।

(He said:) “O Lord, O one fond of travelling in the fourteen worlds ! Without Thee, O Master, Thy Father's Assembly does not look beautiful. [46]

सन्त्येव मुनयः श्रेष्ठा ब्राह्मणा ब्रह्मविद्वराः ।

गौतमाद्यास्तथाप्येषा न रम्या ब्रह्मणः सभा ।।४७।। १०

बहुतारा सुरजनी चन्द्रेणैव प्रकाशते ।

इति स्तुवन्ददौ तस्य प्रवेशं विनयान्वितः ।।४८ । ।

True, there are indeed excellent sages and Brahmins who are the best of the knowers of Brahman, like Gautama and others; even then this Assembly of Lord Brahma is not enjoyable: just as a good night which may have many stars shines only by the moon". Thus extolling, full of humility, he allowed his entry. [47-48]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तम क्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे राज्ञ

इन्द्रद्युम्नस्य नारदेन सह ब्रह्मलोकगमनं नाम द्वाविंशोऽध्यायः ।। २२ ।।

Thus ends the Twenty-second Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Viṣṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Going of King Indradyumna along with Narada to the Realm of Lord Brahmā."

त्रयोविंशोऽध्यायः

Twenty-third Chapter

Return of Indradyumna after Seeing Lord Brahma

।। नारद उवाच ॥

दौवारिकायं राजर्षिरिन्द्रद्युम्नो महायशाः ।

सार्वभौमो वैष्णवाग्र्यो धातारं द्रष्टुमागतः ।।१।।

यात्वयं पुरतस्तस्य यदि त्वमनुमन्यसे ।

इत्युक्तस्तं पुनः प्राह नारदं मणिकोदरः ।।२।

Nārada said: "O Gate-keeper! He is the Royal Sage Indradyumna having great fame, an Emperor and the foremost of the devotees of Lord Visnu, come to see Lord Brahmā; if you permit, let him go to His presence". Thus told, Manikodara spoke to Nārada again: [1-2]

स्वामिंस्त्वयाऽऽगतो योऽसौ न सामान्यो हि बुध्यते ।

यत्र पश्यसि दिक्पालान्पितॄन्मन्वन्तराधिपान् ।।३।।

तत्रायं मर्त्यनिलयस्तिष्ठेदपि हि पौरुषम् ।

भवान्गत्वा पद्मयोनिं विज्ञाप्यैनं प्रवेशय ॥४॥

“O Lord, since he has come with Thee, he is not to be considered a commoner. That this one dwelling on earth should even be where you see the Guardians of the quarters, the Manes and the Lords of the Manvantaras, is itself indeed a heroic achievement. Kindly go to Lord Brahma and informing about him, take him in. [3-4]

सभाद्वारगतो योऽसौ दिक्पालैः सह यास्यति ।

एकाग्रचित्तो भगवान्गायने चतुराननः ।।५।।

As he has come to the entrance of the Assembly, along with the Guardians of quarters he will go. Now the mind of the Four-faced Lord (Brahma) is absorbed in listening to the singing. [5]

अस्माकं द्वारि युक्तानां प्रतीक्ष्योऽवसरो ध्रुवम् ।

न क्रोधो मयि कर्तव्यो दासे तव पितुश्च ते ।।६।।

We who are engaged at the gate have certainly to wait for the appropriate moment. Kindly do not get angry with me who am only a servant of Thy Father as also of Thine". [6]

इत्युक्तो नारदो गत्वा ब्रह्माणं जगतां पतिम् ।

नत्वा साष्टाङ्गपतनं विज्ञप्तो वसुधाधिपः ।।७।।

Thus told, Nārada proceeded. Bowing to Lord Brahmā, the Lord of the worlds, prostrating with his eight limbs touching the ground, he mentioned about the King of the earth. [7]

कटाक्षेणादिशत्सोऽथ इन्द्रद्युम्नप्रवेशनम् ।

नोवाच किंचिद्भगवान्गाने दत्तावधानतः ।।८।।

दिव्यगायनसंगीते कौतुकाविष्टमानसः । ९.१ ।

Then by the glance Lord Brahma ordered for Indradyumna's entrance; the Lord did not speak anything whatsoever as He had given His attention to the singing, and His mind was engrossed with interest in the divine song and music. [8-9.1]

ज्ञात्वेङ्गितं नारदोऽथ इन्द्रद्युम्नं नृपोत्तमम् ।

प्रवेशयामास ततः शक्राद्यैः सुनिरीक्षितः ।। ९.२।।

Having understood the indication, Narada then took in the excellent King Indradyumna even as he was being keenly watched by Lord Indra, etc. [9.2]

दृष्ट्वा पितामहं दूरात्स्रष्टारं जगतां नृपः ।

अमन्यत द्विजश्रेष्ठाः साक्षाद्दारुमयं हरिम् ।।१०।।

O Excellent Sages, seeing from a distance Lord Brahma the Creator of the worlds, the King presumed that He was Lord Hari (Visnu) of the Wooden Form Himself. [10]

शनैः शनैर्ययौ भूपः प्रणमंश्च कृताञ्जलिः ।

स्तुवन्नमन्प्रणिपतन्साध्वसस्खलितं व्रजन् ।

किंचिद्दूरे स्थितो भूपो नारदस्य निदेशतः ।।११।।

Little by little the King proceeded, bowing with palms joined reverentially, praying, saluting, prostrating, and walking with unsteady gait due to fear. As per the indication of Nārada, the King stood at a little distance. [11]

ततः पुण्यं गीयमानं चरितं सिन्धुजापतेः ।

शृण्वंश्चतुर्मुखस्तस्थौ मुहूर्तं द्विजपुङ्गवाः ।।१२।।

O Pre-eminent Sages, then the Four-faced Lord (Brahma) for a while continued listening to the auspicious story of Lord Visṇu, the Consort of Goddess Laksmi, which was being sung. [12]

सावित्रीशारदाभ्यां च वीज्यमानस्तु पार्श्वयोः ।

शुद्धदेहधरैर्वेदैः स्तूयमानः स्वयंभुवः ।।१३।।

The Self-born Lord (Brahma) was being fanned on both sides by Goddesses Savitri and Sarasvati, and was being extolled by the Vedas which were there having pure bodies. [13]

कलाकाष्ठानिमेषैस्तु कल्पयन्युगपर्ययम् ।

न जराजन्ममरणं रूपादिपरिणामनम् ।।१४।।

यस्य लोकगतानां वै नाधयो व्याधयस्तथा ।

मन्वन्तरादयो यत्र युगावर्तादयस्तथा ।।१५।।

कल्पान्ताद्या न विद्यन्ते स साक्षात्परमेश्वरः ।

गीतावसाने तं भूपमुवाच प्रहसन्निव ।।१६।।

And by the measures of time like Kalā, Kästhā, Nimesa, etc., He was assessing the passing of ages. Those who go to His realm, do not have old age, birth, death, change of form, etc., nor the mental ailments and physical diseases. The change of the Manus, or revolution of the Ages,

and end of Kalpa, etc., do not exist there. He is Himself verily the Supreme Lord; when the singing was over, He spoke to that King, smiling a little: [14-16]

इन्द्रद्युम्न महासत्त्व साक्षात्त्वं भगवत्प्रियः ।

अन्यस्य दुर्लभो लोकः सत्याख्यो विदितस्तव ।।१७।।

"O Indradyumna of great wisdom, you are dear to the Lord Himself. This realm known as 'Satya' which is very difficult for anyone else to reach has been perceived by you. [17]

अत्रागतिं हि वाञ्छंतो मुनयः क्षीणकल्मषाः ।

तपोनिष्ठाश्च तिष्ठन्ति यावदाभूतसंप्लवम् ।।१८।।

Sages whose sins have been destroyed indeed wish to come here, and those steadfast in austerities stay here until the Universal Deluge. [18]

चतुर्दशसु लोकेषु सृष्टानां प्राणिनां हि यत् ।

चैतन्यादिविचित्राणि सर्वेषामाश्रयो ह्यसौ ।।१९।।

For all the wonderful things like consciousness, etc. present in the beings which have been created in the fourteen worlds, this indeed is the Seat." [19]

जानन्नपि हि तत्कार्यं मानयन्नृपसत्तमम् ।

उवाच परमप्रीत इन्द्रद्युम्नं पितामहः ।।२०।।

किमर्थमागतोऽस्यत्र तद्ब्रूहि हृदयस्थितम् ।

मयि दृष्टे न दुष्प्रापममृतं किन्नु वाञ्छितम् ।।२१।।

Although the Grandsire (Lord Brahma) knew full well his purpose, yet being supremely pleased, He duly honoured the best King Indradyumna and said to him: "With what object have you come here? Speak out what is in your heart. There is nothing difficult to attain when I am seen, why not it be even nectar which is desired". [20-21]

इन्द्रद्युम्न उवाच ॥

अन्तर्यामिन्हि भगवंस्त्वदज्ञातं कुतो भवेत् ।

तथापि प्रश्नो यो नाथ मय्यनुक्रोश एव सः ।।२२।।

Indradyumna replied: Lord, Thou art indeed the Inner Controller, how could there be anything which is unknown to Thee ? Even then, O Lord, this question of Thine is only Thy compassion towards me. [22]

मूर्व्याधाय तवानुज्ञां कथितां तव सूनुना ।

इष्टाः सहस्रं क्रतवस्तदन्ते दारुदेहभृत् ।।२३।।

आविर्बभूव भगवान्भूतभव्यभवत्प्रभुः । २४.१ ।

Humbly obeying Thy command as communicated by Thy son, the thousand sacrifices were performed by me. At the end thereof, the Lord who is the Master of the past, present and future, manifested Himself assuming a Wooden Body. [23-24.1]

त्वदनुग्रहसंपत्तिवशादेवावलोकयन् ।।२४.२।।

तादृशं पुण्डरीकाक्षं येन त्वल्लोकमागतः । २५.१ ।

It is only on account of Thy abundant kindness that I have been able to see the lotus-eyed Lord (Viṣṇu) in that Form, and have come to Thy realm. [24.2-25.1]

यस्यारब्धो मया देव प्रासादस्तत्र चेत्स्वयम् ।। २५.२।।

गत्वा देवं जगन्नाथं स्थापयिष्यसि चेत्प्रभो ।

त्वदनुग्रहस्तु सफलो भवेन्मे लोकभावन ।। २६ ।।

O Lord, the temple of that Lord has been started by me there; O Lord, if personally going there, Thou wouldst install Lord Jagannatha therein, Thy kindness for me will become fruitful, O Creator of the worlds. [25.2-26]

एतदर्थं जगत्स्वामिन्नारदेन सहाधुना ।

त्वत्पादपद्मयुगलं द्रष्टुं त्वल्लोकमागतः ।। २७ ।।

For this purpose, O Lord of the world, along with Nārada I have now come to Thy realm to see the pair of Thy lotus-like Feet. [27]

प्रसीद मां कुरुष्वेदं जगन्नाथस्त्वमेव हि ।

त्वमेव स जगन्नाथो न भेदो युवयोर्विभो ।। २८ ।।

Kindly be gracious to me, and grant this. Thou alone art indeed Lord Jagannatha, and that Lord Jagannatha is Thou alone: between the Two of Thee there is no difference, O Lord. [28]

स्थाप्यः स्थापयिता चासि वेद्यो वेदयिता भवान् ।।२९।।

Thou art the One to be installed as also the installer, the One to be known as also the knower. [29]

॥ जैमिनिरुवाच ॥

एवं विज्ञापनान्ते तु दुर्वासाः स महामुनिः ।

प्रणम्य साष्टाङ्गपातं कृताञ्जलिरुपस्थितः ।

प्रोवाच विनयान्नीचो धातारं जगतां गुरुम् ॥३०॥

Jaimini said: Just when this submission was over, the Great Sage Durvāsā arrived there, bowing, prostrating himself with the eight limbs touching the ground, and with the palms joined reverentially. Bent low out of humility, he spoke to Lord Brahma, the Lord of the worlds: [30]

विभो द्वारप्रवेशेऽत्र दौवारिकनिवारिताः ।

लोकपालाः सपितरस्तथा मन्वन्तराधिपाः ।। ३१ ।।

तिष्ठन्ति दीनजनवत्सुचिराल्लोकभावन ।

तदाज्ञापय पश्यन्तु तव पादसरोरुहम् ।।३२।।

"Lord, at the door-entrance here, being prevented by the gate-keeper, the Guardians of the quarters of the world along with the Manes as also the rulers of Manvantaras have been waiting for a very long time like miserable persons, O Creator of the worlds. Therefore kindly order: may they see Thy lotus-like Feet!" [31-32]

तच्छ्रुत्वा देवदेवस्तु तदा दुर्वाससो वचः ।

प्रहस्य वचनं प्राह नैषां प्रस्ताव एव हि ।।३३।।

Then, hearing that statement of Durväsä, the Lord of gods (Lord Brahma), smiling, told these words: "This is indeed not their turn (to be brought in). [33]

इन्द्रद्युम्नेन स्पर्धन्ते किं तु मोहवशानुगाः ।

जीवन्मुक्तोऽयं नृपतिः क्षीणकर्माघसंहतिः ।।३४।।

Nevertheless, being overpowered by delusion, they envy Indradyumna. But, this King is liberated while living, and the multitude of his actions and sins have been destroyed. [34]

मत्सन्ततेः पञ्चमोऽयं वैष्णवी विष्णुतत्परः ।

एते हि सुखभोगाव कर्मणा प्राप्तपौरुषाः ॥३५॥

He is the fifth in My lineage, is a devotee of Lord Visnu and has Lord Visnu as his highest goal; whereas these have achieved greatness through action done for enjoying pleasures. [35]

अत्रागतिं प्रार्थयन्तस्तपस्तप्त्वा हि देवताः ।

ममानुग्रहत एते आयाता मदुपासने ॥३६॥

तथापि त्वदनुज्ञाता आयान्तु मम दर्शने ।३७.१।

The gods verily seek to come here after performing austerities. By My grace they have come for adoring Me. Even then, let them come to see Me, as entreated by you". [36-37.1]

ततः प्रविष्टास्ते देवा दुर्वासो वचनेन वै ।।३७.२।।

Thereafter those gods entered as per the indication of Durvāsa. [37.2]

दूरात्प्रणेमुर्ब्रह्माणं गायनानां समीपतः ।

इन्द्रद्युम्नं नरपतिं संलपन्तं कृताञ्जलिम् ॥३८॥

From a distance, from near the singers, they bowed to Lord Brahma who was talking to King Indradyumna present there with his palms joined reverentially. [38]

ताँल्लोकपालान्प्रणतान्कटाक्षेण जगत्प्रभुः ।

अनुजग्राह कथयन्निन्द्रद्युम्नं स सादरम् ।।३९।।

राजन्कृतस्त्वया सत्यं प्रासादो भगवत्स्थितौ ।

नायं कालस्तथा राज्यं न वा त्वत्संततिर्नृप ।।४० ।।

By a glance the Lord of the world (Lord Brahma) expressed His kindness to those Guardians of the quarters of the world who were prostrating themselves before Him. He was talking to Indradyumna affectionately: "O King ! True, the temple has been built by you for the Lord's Abode; but this is not the same time, O King, and now neither the kingdom nor your progeny is there. [39-40]

गीतगानावसरतो भूयान्कालो गतस्तव ।

मन्वन्तरं हि दिव्यानां युगानामेकसप्ततिः ।।४१।।

As the singing of the songs was going on, a lot of time has passed for you, nay, indeed, even a Manvantara' with seventy-one celestial ages. [41]

तव वंशोऽपि विच्छिन्नः कोटिशः क्षितिपा गताः ।

देवोऽन्तिमश्च प्रासादो द्वयमत्रावशिष्यते ।।४२।।

Your lineage has also ceased, and crores of kings are gone. The Lord and the final temple - only these two remain there. [42]

द्वितीयस्य मनोरादियुगं स्वारोचिषस्य तु ।

ममान्तिकेऽत्र वसतो मृत्युर्वा न जरा तथा ।।४३॥

विपर्ययमृतूनां वा न कालपरिणामता ।४४.१ ।

And this is the first Age of the second Manu Svārocisa. Being here near Me, there is no death nor old age for you, nor change of seasons, nor lapse of time. [43-44.1]

तद्रच्छ भूमौ राजेन्द्र देवं प्रासादमेव च ।।४४.२।।

आत्मसम्बन्धिनं कृत्वा पुनरायाहि वेगवान् । ४५.१ ।

Therefore, O Emperor, go to the earth, and establishing your own connection with the Lord as also with the temple, come back soon. [44.2-45.1]

1. Period of a Manu comprising 43,20,000 human years

अथवाहं प्रयास्यामि तवानुपदमेव हि ।।४५.२।।

Further, I shall also go closely following you. [45.2]

त्वमग्रतो धरां गत्वा यावत्संभारमृद्धिमत् ।

करिष्यसि महाभाग तावदेव व्रजाम्यहम् ।।४६ ।।

O highly fortunate one, going in advance to the earth, by the time you will make abundant preparations, I shall surely go there". [46]

इत्याज्ञाप्येन्द्रद्युम्नं तं भगवान्स पितामहः ।

देवान्पुरः स्थितानाह विनयानतकन्धरान् ।।४७।।

बद्धाञ्जलीन्साध्वसात्तांस्तत्पादन्यस्तवीक्षणान् ।

उवाच भगवान्स्निग्धगम्भीरवचसा द्विजाः ।।४८ ।।

O Sages, having directed Indradyumna thus, Lord Brahma with a gentle and deep voice spoke to the gods who were present in front with their necks bent with humility, with palms joined reverentially, fear-stricken, and with their gaze cast on His Feet. [47-48]

किमर्थमागताः सर्वे युगपत्तु दिवौकसः ।

यत्कार्यं वो मया कार्यं विज्ञापयत मा चिरम् ।।४९ ।।

“O gods, for what purpose have you all come together ? Speak out without any delay what work of yours is to be done by Me". [49]

।। जैमिनिरुवाच ।।

इति श्रुत्वा वचो धातुस्त्रिदशा विगतज्वराः ।

प्रत्यूचुर्हर्षिताः सर्वे भगवन्तं पितामहम् ।। ५०॥

Jaimini said: Hearing these words of the Creator, the gods become free from mental distress. With joy they all replied to the Lord, the Grandsire (Lord Brahma). [50]

।। देवा ऊचुः ।।

उपासितः पुरास्माभिर्यो नीलाद्रौ मणीमयः ।

अन्तर्हितः कथं देव इदानीं दारुदेहधृक् ।। ५१ ।

आविर्भूतः क्रतोरन्त इन्द्रद्युम्नस्य भूपतेः । ५२.१ ।

The gods said: "O Lord, how is it that the Lord with the Body of sapphire who was being worshipped by us previously in Niladri became invisible, and now He has manifested Himself assuming the Wooden Body at the end of the sacrifice of King Indradyumna ? [51-52.1]

एतस्य कारणं ज्ञातुं भवतः पादपङ्कजम् ।।५२.२।।

आराधितुमिहायाताः प्रसीद कथयस्व तत् ।५३.१ ।

We have come here to worship Thy lotus-like feet in order to know the reason for this; kindly be gracious and tell us that." [52.2-53.1]

इत्युक्ते त्रिदशैर्देवो भगवान्पङ्कजासनः ।।५३.२।।

रहस्यमेतद्भो देवाः कस्यचिन्नोदितं पुरा । ५४.१।

As this was told by the gods, that Deity seated on Lotus (Lord Brahmā) spoke: "O gods, this secret has not been revealed to anybody before. [53.1-54.1]

सर्वे समुदिता यस्मादपृच्छत चिरागताः ।।५४.२ ।।

ततो वः कथयिष्यामि सुराणां गुह्यमुत्तमम् । ५५.१।

Since you all have come together and are here for a long time, and asked about it, I shall declare that greatest secret to you gods. [54.2-55.1]

पूर्वे परार्धे भो देवाः क्षेत्रं श्रीपुरुषोत्तमम् ।।५५.२।।

नीलाश्मवपुरास्थाय न तत्याज जनार्दनः ।

सांप्रतं मे द्वितीयं तु परार्धं समुपस्थितम् ।।५६।।

O gods, in the previous parārdha2 Lord Visnu who had taken the Body of sapphire did not leave the sacred place Sri Purusottama. And now My second parardha has come. [55.2-56]

मनुः स्वायम्भुवो नाम श्वेतवाराहकल्पके ।

प्रवर्ततेऽयं कालो वै प्रातराद्यदिनस्य च ॥५७॥

In this Svetaväraha Kalpa3, Manu's name is Svayambhuva and now it is indeed the morning time of the first day. [57]

दारुमूर्तिरयं देवो भुवनानां हि मध्यमे ।

ममायुषः प्रमाणं तु स्थास्यते मानयन्प्रभुः ।। ५८ ।।

This Lord with the Wooden Form is verily in the middle world among all worlds; taking My life-span as the measure, the Lord will remain there till that time. [58]

ममात्मा ह्येष भगवानहमेतन्मयः सुराः ।

नावयोर्विद्यते किंचिदस्मिन्स्थावरजङ्गमे ।।५९।।

O gods, this Lord is verily My own Self and I am one with Him; other than both of us there is nothing whatsoever in this world of the moving and the non-moving things. [59]

क्षीरोदार्णवमध्ये हि श्वेतद्वीपेऽहितल्पके ।

यः शेते योगनिद्रां तां मानयन्पुरुषोत्तमः ।। ६० ।।

स मूलं जगतामादिस्तस्य रोमाणि यानि वै ।

तानि कल्पद्रुमाख्यानि शङ्खचक्राङ्कितानि वै ।।६१ ।।

The Supreme Being who is reclining on the Serpent-bed in the middle of the Ocean of Milk duly respecting

2. First half or first fifty years of Lord Brahma's life

3. A day of Lord Brahma or one thousand Ages

Goddess Yoganidra (Yogic Sleep) is the root and the origin of the worlds. The hairs of His Body are known as the Kalpa trees, verily having the marks of the conch and the discus. [60-61]

तन्मध्यस्थो ह्ययं वृक्षश्चैतन्याधिष्ठितः सुराः ।

स्वयमुत्पतितः सिन्धोः सलिले सत्यपूरुषः ।। ६२ ।।

भोगान्भोक्तुं त्रिलोकस्थान्दारुवर्ष्मा जनार्दनः ।

अनेकजन्मसाहस्रैर्भक्तियोगेन भावितः ।।६३॥

O gods, this Tree was in their midst, abiding in pure Consciousness; it flew up on its own and fell into the water of the Ocean. He is the Supreme Being who is the Embodiment of Truth, Lord Visnu, who has assumed the Wooden Body for enjoying the pleasures of the three worlds. He is pleased only by the Yoga of devotion practised in many thousands of births. [62-63]

घोरसंसारनाशाय मया पूर्वं प्रयाचितः ।

पुनः पुनः सृष्टिलीनपालनोद्विग्नचेतसा ।।६४।।

अशेषकर्मनाशाय जगतां सर्वमुक्तये ।६५.१ ।

Formerly, as My mind was agitated due to repeated creation, dissolution, and maintenance, I had implored Him for ending this terrible world of transmigration, for destruction of all actions and for complete Liberation of the creatures of the worlds. [64-65.1]

धारणाध्यानयोगानां दुष्कराणां विनापि सः ।।६५.२ ।।

मोक्षाय भगवानाविर्बभूव पुरुषोत्तमः ।

प्रच्छन्नं वपुरेतस्य क्षेत्रं नास्य विचारयेत् ।।६६।।

The Lord who is the Supreme Being, manifested Himself for granting Liberation even without concentration, meditation and Yoga which are difficult to practise. This is His secret Body, and should not be thought of as His mere Abode. [65.2-66]

धर्मिग्राहप्रमाणेन यादृग्दृष्टः स एव सः ।

चतुर्वर्गप्रदो देवो यो यथा तं विभावयेत् ।।६७।।

Based on the measure of the characteristic nature with which one is endowed and the extent of receptivity, in whatever way He is looked at, He verily becomes that; the Lord grants the four objectives of human life, depending on how one would comprehend Him. [67]

तद्दर्शनपरिक्षीणपापसंघाः क्रमाद्भुवि ।

भवन्ति निर्मलात्मानः पुरुषा मुक्तिभाजनम् ।।६८।।

For men whose multitude of sins are destroyed by virtue of seeing Him, gradually in this world their minds become purified and they become entitled to Liberation". [68]

॥ जैमिनिरुवाच ॥

एतच्छ्रुत्वा तु ते देवाः पद्मयोनेर्वचोमृतम् ।

हृष्टाः सञ्चिन्तयामासुः प्रहृष्टेनान्तरात्मना ।।६९।।

Jaimini said: Hearing these nectarean words of the Lotus- born Lord (Brahmā), those gods were delighted, and with their hearts filled with joy, they carefully thought: [69]

अचिरस्थायि देवत्वं विहायैतद्भुवं गताः ।

अस्मिन्क्षेत्रवरे देवमाराध्यामः सुसंयताः ।। ७० ।।

"The state of a god is impermanent; leaving this, we shall go to the earth and worship the Lord in this excellent sacred place, being perfectly self-controlled". [70]

हर्षप्रफुल्लवदनान्सुरान्दृष्ट्वा पितामहः ।

इन्द्रद्युम्नानुग्रहाय यः प्रकाशं गतः प्रभुः ।।७१।।

याताऽत्र प्रतिमा त्वस्य स्वयमेव वदिष्यति ।

वरान्प्रदास्यति बहून्भगवान्भक्तवत्सलः ।।७२।।

Seeing those gods with their faces blooming with joy, Lord Brahma said: "For bestowing kindness on Indradyumna the Lord has appeared; and His

Image which has come to be there will Itself indeed speak. Being kind to the devotee, the Lord will confer many boons. [71-72]

प्रासादमिन्द्रद्युम्नस्य प्रतिष्ठापयितुं विभुम् ।

अहं चापि गमिष्यामि यूयं तत्र प्रयात वै ।।७३।।

इन्द्रद्युम्नोऽग्रतो यातु प्रतिष्ठावस्तुसंभृतौ ।

सहायास्तत्र भवत यूयं क्षीणाधिकारिणः ।।७४।।

For installing the Lord I shall also go to Indradyumna's temple. You all certainly proceed there. Let Indradyumna go beforehand for arranging the articles required for installation. You all help him there, leaving your position. [73-74]

मन्वन्तरं व्यतीतं वै प्रथमं सांप्रतं सुराः ।

इन्द्रद्युम्नेन सहितास्तत्र गत्वा सुरोत्तमाः ।।७५।।

प्रासादप्रतिमानां च विधर्ता स्वाम्यमस्य वै ।७६.१।

O gods, the first Manvantara is now already gone. Go there with Indradyumna, O most excellent gods; he has verily made arrangements for the making of the temple and the images, and as such his indeed is the ownership. [75-76.1]

तस्मात्संभृतसंभारः ससहायोऽधुना ह्यसौ ।।७६.२।।

अस्य सन्ततिसम्बन्धस्मरणादपि भूतले ।७७.१ ।

Hence he alone is to arrange all the things now with your assistance, since now there is only memory of his connection with the progeny on the earth. [76.2-77.1]

मदाज्ञया पद्मनिधिः सह यास्यति भूतलम् ।।७७.२।।

प्रतिष्ठायै भगवतः संयतौ सर्ववस्तुनः ।७८.१।

At My command Padmanidhi will go together to the earth for putting together all the things required for the Lord's installation". [77.2-78.1]

इन्द्रद्युम्नोऽपि हृष्टात्मा दृष्ट्वा ब्राह्मीं श्रियं द्विजाः ।।७८.२।।

महदाश्चर्यसंपन्नः प्रणिपत्य जगद्गुरुम् ।

तदाज्ञां शिरसा धृत्वा देवैः क्षीणाधिकारिभिः ।।७९।।

आजगाम भुवं विप्रा विधिना चानुमोदितः ॥८०॥

And, O Sages, Indradyumna's heart was full of joy seeing the splendour of Lord Brahma, and he was filled with great wonder. Prostrating himself before the Lord of the world and taking His command with a bowed head, he too came to the earth, as approved by Lord Brahmā, O Sages, along with the gods who had left their position. [78.2-80]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे राज्ञा

ब्रह्मदर्शनमनु पृथ्वीसमागमनं नाम त्रयोविंशोऽध्यायः ।। २३।।

Thus ends the Twenty-third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Return of the King to Earth after seeing Lord Brahmā."

4. A personified treasure of Kubera, the god of wealth

चतुर्विंशोऽध्यायः

Twenty-fourth Chapter

Gods pray to the Lord

॥ जैमिनिरुवाच ॥

आगत्य च जगन्नाथं चिरादुत्कण्ठमानसः ।

दण्डवत्प्रणनामासौ घनरोमाञ्चकञ्चुकः । ।१ ॥

Jaimini said: With the mind longing for a long time, after coming back to the earth, Indradyumna prostrated himself before Lord Jagannath falling like a stick, with a coat of the hair on his body standing erect through intense delight. [1]

नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।

प्रणतार्तिविनाशाय चतुर्वर्गैकहेतवे ।।२।।

He prayed: "Salutations to the Lord who is the Friend of the pious ones and the Benefactor of cows and Brahmins, who destroys the sorrow of those bowing to Him, and is the sole means of the four objectives of life. [2]

हिरण्यगर्भपुरुषप्रधानव्यक्तरूपिणे ।

ॐ नमो वासुदेवाय शुद्धज्ञानस्वरूपिणे ॥३॥

Om, salutations to Lord Vasudeva, the innermost Self, who manifests as Hiranyagarbha1, Puruşa2 and Pradhāna3, and whose essential nature is Pure Knowledge". [3]

1. Cosmic Intelligence, Cosmic Mind

2. The Soul or Spirit

3. Prakrti or undifferentiated matter, the root base of all elements

इत्युच्चरन्स्तुतिं भूपः सानन्दाश्रुविलोचनः ।

प्रदक्षिणं पुनः कुर्वन्ननाम च पुनः पुनः ।।४।।

Uttering this prayer, with his eyes full of tears of joy, the King went round the Lord again, and bowed again and again. [4]

ततोऽन्या देवता या वै तत्रागच्छन्मुदान्विताः ।

तुष्टुवुः प्रणता देवं कृताञ्जलिपुटा मुदा ॥५॥

Thereafter the others, namely the gods who had come there, with delight, bowed and prayed to the Lord joyfully, with palms joined reverentially. [5]

॥ देवा ऊचुः ॥

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं सर्वतो व्याप्य अध्यतिष्ठद्दशाङ्गुलम् ॥६॥

The gods prayed: "The Supreme Being is thousand- headed, thousand-eyed and thousand-footed. Having pervaded the earth on all sides, He remains ten fingers above. [6]

यः पुमान्परमं ब्रह्म परमात्मेति गीयते ।

भूतं भव्यं भविष्यं च सर्वं पुरुष एव तत् ॥७॥

That Being is sung as the Supreme Brahman, the Supreme Self. All that was in the past, is in the present, and will be in future, is the Supreme Being alone. [7]

एतावानस्य महिमा ज्यायानेष पुमान्प्रभुः ।

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥८॥

So great is His glory. Greater still is the Supreme Being; He is the Lord. One quarter of His is all the things and beings of the Universe, and three quarters of His is the world of immortals in heaven. [8]

छन्दांसि जज्ञिरे त्वत्तस्त्वत्तो यज्ञपुमानपि ।

त्वत्तोऽश्वाश्च व्यजायन्त गावो मेषादयस्तथा ॥९॥

From Thee (the Supreme Being) were produced the metres, and the Being of the Sacrifice has also come from Thee. From Thee have sprung up the horses, the cattle, as also the sheep, etc. [9]

ब्राह्मणा मुखतो जाता बाहुजाः क्षत्रियास्तव ।

विशस्तवोरुजाः पद्भ्यां तथा शूद्राः समागताः ।।१०।।

The Brahmins have originated from Thy mouth, and the Kṣatriyas were born from Thy arms. The Vaisyas were produced from Thy thighs, and the Sūdras have all come from the feet. [10]

मनसश्चन्द्रमा जातश्चक्षुषस्ते दिवाकरः ।

कर्णाभ्यां श्वसनः प्राणैर्जिह्वाया हव्यवाडपि ।।११।।

The Moon is born from the mind, and the Sun from Thy eyes. Through the ears has come the wind with the vital airs, and fire from the tongue. [11]

नाभितो गगनं द्यौश्च मूर्ध्नस्ते समवर्तत ।

पादाभ्यां ते धरा जाता दिशश्चाष्टौ श्रुतेर्गताः ।।१२।।

From the navel has proceeded ether, and heaven from Thy head. Earth has been produced from Thy two feet and the eight quarters have come from the ear. [12]

सप्तासन्परिधयस्त्वत्त एकविंशत्समिच्च वै ।

चराचराः सर्वभावास्त्वत्त एव हि जज्ञिरे ।।१३।।

The seven enclosures of the sacrificial altar have come from Thee, as also the twenty-one kinds of the sacrificial firewood. All the objects moving and non-moving have originated from Thee alone. [13]

त्वमेव जगतां नाथस्त्वमेव परिपालकः ।

उग्ररूपश्च संहर्ता त्वमेव परमेश्वर ।।१४।।

Thou alone art the Lord of the worlds and Thou alone art the Sustainer; and Thou alone art the Destroyer with fierce form, O Supreme Lord. [14]

त्वमेव यज्ञो यज्ञांशस्त्वं यज्ञेशः परात्परः ।

शब्दब्रह्मपरं त्वं हि शब्दब्रह्मासि विश्वराट् ।।१५।।

Thou alone art the sacrifice, as also the constituent of the sacrifice; Thou art the Lord of the Sacrifice, and Higher than the highest. Thou art indeed what is beyond the Word- Brahman (Vedas), and also art the Word-Brahman, and the Sovereign of the universe. [15]

स्वराट् सम्राड्जगन्नाथ विराडसि जगत्पते ।

अधश्चोर्ध्वं च तिर्यक्त्वं त्वया व्याप्तं जगन्मय ||१६||

O Lord Jagannātha, Thou art the Self-ruler, the Emperor; Thou art Virat the Cosmic Body, O Master of the world. Thou art below and above, as also sideways, the world is pervaded by Thee, O Lord who art one with the world. [16]

प्राप्नुवन्ति परं स्थानं त्वां यजन्तश्च याज्ञिकाः ।

भोज्यं भोक्ता हविर्होता हवनं त्वं फलप्रदः ||१७||

The performers of sacrifice who worship Thee through sacrifice also attain the Supreme Abode. Thou art the eatable as well as the eater; Thou art the article offered to the sacrificial fire, the offerer of the sacrifice, as also the act of oblation, and art the granter of the fruit thereof. [17]

समस्तकर्मभोक्ता त्वं सर्वकमात्मकः प्रभो ।

सर्वकर्मोपकरणं सर्वकर्मफलप्रदः ।।१८।।

O Lord, Thou art the enjoyer of all actions, and all actions are Thy form; Thou art the instrument for all actions, and the granter of the fruits of all actions. [18]

कर्मप्रेरयिता त्वं हि धर्मकामार्थसिद्धिदः ।

त्वामृते मुक्तिदः कोऽन्यो हृषीकेश नमोऽस्तु ते ।।१९।।

Thou art indeed the impeller of action, granting success in righteousness, fulfilment of desires and wealth. Who else, except Thee, can be the granter of Liberation, O Lord of the senses (Visnu) ? Salutations be unto Thee. [19]

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगधारिणे नमः ।।२०।।

Salutations be to the Infinite, to the One with thousand forms, to the One with thousand feet, eyes, heads, thighs, and arms; salutations to the One with thousand names, the Eternal Being, the Supporter of thousand crores of Ages. [20]

वयं च्युताधिकारास्त्वां प्रपन्नाः शरणं प्रभो ।

त्राहि नः पुण्डरीकाक्ष हयगतीनां गतिर्भव ।। २१ ।।

Having left our position, we take refuge in Thee, O Lord. Protect us, O Lord Visṇu, and be surely the resort for us who have no refuge. [21]

संसारपतितस्यैको जन्तोस्त्वं शरणं प्रभो ।

त्वत्सृष्टौ त्वादृशो नास्ति यो दीनपरिपालकः ।।२२।।

O Lord, for the creature which has fallen into the world of transmigratory existence, Thou art the sole refuge. In Thy Creation, there is none like Thee who is the protector of the destitutes. [22]

दीनानाथैकशरणं पिता त्वं जगतः प्रभो ।

पाता पोष्टा त्वमेवेश सर्वापद्विनिवारकः ।।२३।।

O Lord, Thou art the sole refuge of the miserable and the helpless ones, and the Father of the world. Thou alone, O Lord, art the protector, the nourisher, as also the preventer of all misfortune. [23]

त्राहि विष्णो जगन्नाथ त्राहि नः परमेश्वर ।

त्वामृते कमलाकान्त कः शक्तः परिरक्षणे ।।२४।।

O Lord Visnu, O Lord of the world, save us; O Supreme Lord, save us. Except Thee, O Lord of Goddess Laksmi, who is able to give complete protection ? [24]

अन्तर्यामिन्नमस्तेऽस्तु सर्वतेजोनिधे नमः ।। २५ । ।

O Inner-Controller, salutations be unto Thee; salutations, O Repository of all brilliance." (25).

इति स्तुवन्तस्ते देवाः प्रणिपत्य पुनः पुनः ।

इन्द्रद्युम्नेन सहिता बहिर्भूय द्विजोत्तमाः ।। २६ ।।

क्षेत्रं श्रीनरसिंहस्य गत्वा तं प्रणिपत्य च ।

नमस्कृत्य परां भक्तिं कृत्वाभ्यर्च्य नृकेसरिम् ।।२७।।

नीलाचलाद्रेः शिखरं यत्र प्रासाद उत्तमः ।

ययुस्ते पद्मनिधिना सार्धं संभारकारणात् ।। २८।।

Thus praying, and prostrating themselves again and again, O best Sages, those gods together with Indradyumna, came out. They went to the holy spot of Lord Sri Narasimha. They prostrated themselves and saluted, and with supreme devotion worshipped Lord Narasimha. They went then along with Padmanidhi to the top of Nilachala mountain where the most excellent temple was located, for making the necessary preparations. [26-28]

ददृशुस्ते महाप्रांशुं व्याप्तं गगनमण्डले ।

उत्तिष्ठन्तं विन्ध्यगिरिं रोद्धुं भानोर्गतिं किमु ।।२९।।

व्यश्नुवानं दिशः सर्वा विचित्रघटनोज्ज्वलम् ।

बहुकालव्यतिक्रान्तस्वस्तिभङ्गिविचित्रकम् ।।३०॥

They saw the very high structure extending to the circle of the sky, as though it was like the Vindhya mountain risen to obstruct the way of the sun. It had spread to all quarters and was shining with wonderful architecture. Notwithstanding passing of a long time, it was looking wonderful with the Svasti (auspiciousness) signs and the curvatures. [29-30]

ततश्च चिन्तयामास हीन्द्रद्युम्नः स वैष्णवः ।

घटनार्थे मया यातः सत्यलोकमितः पुरा ।।३१।।

सुचिराद्दृष्टिपथगः पूर्णः प्रासाद उत्तमः ।

अनुग्रहाद्वै देवस्य नात्र मानुषपौरुषम् ।।३२।।

And then that devotee of Lord Visnu, Indradyumna indeed reflected: "At an earlier time I had been away from this place to Satyaloka in the middle of the construction; after a very long time, now the excellent temple in completed form has been seen by me. This is surely by the grace of the Lord; there is no question of any human achievement here. [31-32]

मन्वन्तरसमाप्तिः क्व सूर्यचन्द्रेन्द्ररोधिका ।

तथापि तिष्ठते चायं प्रासादो ह्येष दुर्लभः ॥३३॥

Where is the end of a Manvantara which has taken place, which holds back even the sun, the moon, and Indra ! Even in spite of that this temple remains: it is indeed rare ! [33]

वल्मीकसदृशा ह्येते प्रासादा मानुषैः कृताः ।

शीर्यन्ति रोहणैर्वृक्षैः स्वल्पकालगतायुषः ॥३४॥

These temples constructed by men are like ant-hills and they are destroyed by trees growing on them, as their life-spans are short. [34]

मदनुक्रोशबुद्ध्या तु रक्षितं भवनं हरेः ।

ततस्तान्स सहायान्वै जगाद प्रश्रयं वचः ॥३५॥

But in order to show compassion towards me this temple of Lord Visṇu has been protected". Then he spoke respectful words to those who had come to help him. [35]

जानीत जगदीशस्य प्रासादं कारितं मया ।

आविर्बभूव भगवान्दारुरूपवपुः स्वयम् ।

तदान्तरिक्षगा वाणी मामुवाचाशरीरिणी ॥३६॥

"Know ye all that the temple of the Lord was got built by me. The Lord Himself had become manifest with a Body of Wooden Form. At that time the incorporeal Voice spoke to me from the sky: [36]

सहस्रपाणिसंमितं नीलाद्रेः शिखरोपरि ।

प्रासादं कारयस्वेति स्थितये जगदीशितुः ॥ ३७॥

'For the Abode of the Lord of the world, get built on the top of Niladri mountain a temple of a thousand cubits height. [37]

एतत्प्रतिष्ठानविधौ स्वयमत्रागमिष्यति ।

पद्मयोनिः स्वयं सार्धं सिद्धब्रह्मर्षिदैवतैः ॥३८॥

For the installation ceremony of the Lord, Lord Brahma Himself will come here- He Himself, along with the Siddhas (Perfected ones), the Brāhmic Sages and gods'. [38]

तदत्र क्रियते को वा संभारो ज्ञायते कथम् ।

इत्युक्तवन्तं ते प्रोचुर्देवा भग्नाधिकारिणः ॥३९॥

Therefore, what is the arrangement to be done in this regard, and how to know this ?" When he spoke thus, the gods who had left their position, replied. [39]

॥ देवा ऊचुः ॥

न जानीमो वयमपि तदस्माकं गुरुर्गुरुः ।

इदानीं न वशेऽस्माकं स हि स्वर्गपुरोहितः ॥४०॥

The gods said: We also do not know that. Bṛhaspati who is our Preceptor is at the moment not within our reach as he is verily the Priest of heaven. [40]

॥ पद्मनिधिरुवाच ॥

स्वामिन्विधेरनुज्ञानादागतोऽस्मि त्वया सह ।

कर्तव्यं किं मया चात्र किं वा वस्तु प्रतीक्ष्यते ॥४१॥

Padmanidhi said: O Master! As per the command of Lord Brahma I have come with you. What indeed am I required to do here? And, which thing is being awaited? [41]

॥ जैमिनिरुवाच ॥

इति ह्यालप्यमानानां नारदः पुरतः स्थितः ।

ब्रह्मणा प्रेषितः पूर्वं सर्वशास्त्रविशारदः ।।४२।।

सर्वसंभारवस्तूनि यथाशास्त्रं मुने कुरु ।

संपादयिष्यति तव शासनात्पद्मको निधिः ।।४३।।

Jaimini said: When they were discussing thus, Narada appeared in front. He was proficient in all scriptures and was sent ahead by Lord Brahmā, saying, “O Sage, do all arrangement of the articles as per the scriptures. Padmanidhi will arrange everything as per your direction". [42-43]

तं दृष्ट्वा ते मुदायुक्ता उत्तस्थुर्ब्रह्मणः सुतम् ।

षडर्घ्यपूजया तस्य पूजां चक्रे नृपोत्तमः ।।४४।।

Seeing the son of Lord Brahma, they were filled with joy and stood up; the pre-eminent King treated him with honour by according the six-fold respectful reception'. [44]

प्रणेमुस्तेऽपि तं देवा मनुष्याकारधारिणः ।

ऊचे तमिन्द्रद्युम्नोऽपि प्रतिष्ठाविधिवस्तुनि ।। ४५ ।।

नाहं वेद्मि मुनिश्रेष्ठ चिरात्त्यक्तः पुरोधसा ।

आदेशय क्रमाद्ब्रह्मन्संपाद्यं यद्यदेव हि ।। ४६ ।।

The gods too, who had assumed human form, bowed to him. Also, Indradyumna said to him: “The articles required as per the rules of consecration I do not know, O best Sage, as I have been left without contact by the priest for a long time. Pray, indicate in serial order, O Holy one, what all verily is to be arranged.” [45-46]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे भूलोके

समागतदेवैः श्रीविष्णुस्तवो नाम चतुर्विंशोऽध्यायः ।।२४।।

Thus ends the Twenty-fourth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion

included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses, entitled "Prayer to Lord Visṇu by the Gods who had come together to the Earth.

4. Offering of sacred rice, durvā (sacred bent grass), sandal-paste, flowers, water, etc.

पञ्चविंशोऽध्यायः

Twenty-fifth Chapter

Consecration of the Chariots

।। जैमिनिरुवाच ॥

इत्युक्ते नारदः सोऽथ यथा शास्त्रं विचार्य वै ।

आलेख्य क्रमशः पत्रे राज्ञे तस्मै न्यवेदयत् ।।१।।

Jaimini said: When this was told to him, Narada reflected about the requirements (for consecration) as per the scriptures, and writing out seriatim on a leaf, made it known to that King. [1]

राजापि पत्रं तच्छ्रुत्वा सोऽवधार्य पुनः पुनः ।

प्रददौ पद्मनिधये लिखितान्यत्र यानि वै ।।२।।

संपादय पद्मनिधे शालां स्वर्णमयीं कुरु ।

ब्रह्मणः सदनं दिव्यं ब्रह्मर्षीणां च निर्मलम् ॥३॥

इन्द्रादीनां सुराणां च सिद्धानां मर्त्यवासिनाम् ।

मुनीन्द्राणां निवासाय राज्ञां पातालवासिनाम् ।।४।।

तथा च नागराजानां निधे त्रैलोक्यवासिनाम् ।

यथायोग्यासनैर्युक्तं गृहं गृहमतन्द्रितः ॥५॥

And the King, after listening to the writing on the leaf and thinking over again and again, in turn gave it to Padmanidhi, saying: "Being alert, arrange all the things that have been written down on it, O Padmanidhi. Build a golden hall. Also, make a celestial abode for Lord Brahma, a house without any impurity for the Brahmic Sages, and houses for the stay of gods Lord Indra and others, for the Siddhas, for the dwellers of the earth, for the chief sages, for kings, for the inhabitants of Pātāla, as also for the kings of serpents, O Padmanidhi, and for the dwellers of the three worlds, each house being provided with the appropriate seating facilities. [2-5]

कारयाशु निधे द्रव्यसंभारं यावदेव तु ।

विश्वकर्मापि च तव साहाय्यं रचयिष्यति ।।६।।

Also get done soon, O Padmanidhi, the arrangement of articles as required. Viśvakarma will also extend to you necessary help". [6]

इत्यादिशन्तं स मुनिरिन्द्रद्युम्नमुवाच वै ।

संभारान्पृथगेतद्धि कर्तव्यं व्यवधानतः ।।७।।

स्वर्णैः सुघटितं साधुरथत्रयमलंकृतम् ।

दुकूलरत्नमालाद्यैर्बहुमूल्यैर्दृढं महत् ।।८।।

To Indradyumna who was thus instructing, the Sage said: “Apart from the arrangements, this verily should be done: with space in between, three strong and big excellent chariots should be nicely made of gold and decorated with fine cloth, very costly gem-chains, etc. [7-8]

श्रीवासुदेवस्य रथो गरुडध्वजचिह्नितः ।

पद्मध्वजः सुभद्राया रथमूर्धनि धार्यताम् ।।९।।

The chariot of the glorious Lord Visnu is to be marked with the ensign of Garuda; the ensign of lotus should be borne on the top of the chariot of Goddess Subhadra. [9]

रथः षोडशचक्रस्तु विष्णोः कार्यः प्रयत्नतः ।

चतुर्दश बलस्यैव सुभद्रायास्तु द्वादश ।।१०।।

Lord Visnu's chariot should be very carefully made with sixteen wheels, Lord Balabhadra's will have only fourteen wheels and Goddess Subhadra's only twelve. [10]

हस्तषोडशविस्तारो रथश्चक्रधरस्य तु ।

चतुर्दश बलस्यैव सुभद्रायास्तु द्वादश ।।११।।

And the chariot of the Wielder of the Discus (Lord Viṣṇu) should have width of sixteen cubits, Lord Balabhadra's only fourteen, and Goddess Subhadra's only twelve. [11]

आसनं जगतां भूयः स्वयं स्वासनविग्रहः ।

तद्याने जगतां नाशस्ततो यानं न विद्यते ।।१२।।

The Lord is the seat of the worlds and, moreover, He Himself has the Form which has Himself as the seat. With His movement there would be destruction of the worlds; hence really there is no movement for Him. [12]

पश्येच्चराचरं विश्वं ज्ञानादर्शसुनिर्मले ।

स्थितो हस्ततले नित्यं निर्मलस्तस्य दर्पणः ।।१३।।

He sees the universe of the moving and the non-moving things in the very pure mirror of knowledge. His pure mirror is ever present in the palm of His hand. [13]

तलस्थत्वादसौ तालः सदा तेनाङ्कितः प्रभुः ।

ततः स एव शेषस्य बलभद्रावतारिणः ।।१४।।

For the reason of its remaining on the palm it is called 'Tala' (the palm tree) and the Lord always has that mark. Therefore, that is the sign of Lord Sesa (Ananta) who has incarnated Himself as Lord Balabhadra. [14]

अथवा सीरिणः कार्यं सीरमेव ध्वजोत्तमम् ।

ध्वजः सुनिर्मलः कार्यस्तस्मात्तालध्वजो मतः ।।१५।।

Or, for Lord Balabhadra who holds the plough, the plough should be made the excellent ensign. The ensign has to be made perfectly pure. Hence, He is regarded as having the ensign of palm. [15]

न वासितव्यो देवोऽसावप्रतिष्ठे रथे नृप ।

प्रासादे मण्डपे वापि पुरे तन्निष्फलं भवेत् ।।१६।।

O King, the Lord should not be made to stay on the chariot or in a temple or open hall or abode which is not consecrated, as that will yield no benefit. [16]

तस्मात्प्रतिष्ठा प्रथमं हरेः कार्या रथस्य वै ।

संभारः क्रियतां तस्य ह्यनुष्ठेया मया तु सा ।।१७।।

Therefore consecration of the chariot of Lord Visṇu should indeed be done at first. Let its arrangement be done; that consecration will certainly be performed by me. [17]

इत्याज्ञां मत्पितुर्लब्ध्वा शीघ्रमायाम्यहं नृप । १८.१।

Getting this order from my Father I am expeditiously coming, O King". [18.1]

तस्य तद्वचनं श्रुत्वा घटितं स्यन्दनत्रयम् ।।१८.२।।

निधिसंपादितैर्द्रव्यैरेकाहनाद्विश्वकर्मणा । १९.१ ।

After hearing these words of his, the three chariots were built by Viśvakarma in one day with the articles arranged by Padmanidhi. [18.2-19.1]

स्वक्षं सुचक्रं सुस्तंभं सुविस्तीर्णं सुतोरणम् ।।१९.२।

सुध्वजं सुपताकं च नानाचित्रमनोहरम् ।

विचित्रबन्धमिथुनपुत्तलीवलयान्वितम् ।।२०।।

These were having strong axles, good wheels, firm posts; they were very wide, and with excellent portals. They had nice ensigns and good flags, and were looking beautiful with varieties of colours. There were girdles of pairs of dolls wonderfully fastened to them. [19.2-20]

अर्धहाटकनिर्व्यूढं साक्षाद्रविरथोपमम् ।

मेघगंभीरनिर्घोषं दृढ़ाकर्षगुणैर्युतम् ।

वातरंहोहयैर्युक्तं शतसंख्यैः सितप्रभैः ।। २१ ।।

They had gold-finishing up to half, and were verily like the chariot of the Sun-god himself. They were producing the deep sound of the clouds and were provided with strong ropes for pulling. Hundreds of horses of white colour which had the speed of wind were yoked to them. [21]

यथाशास्त्रविधानेन नारदेन प्रतिष्ठितम् ।

सुलग्ने सुमुहूर्ते च सुतिथौ ज्योतिषोदिते ।।२२।।

These were consecrated by Narada in accordance with the procedure prescribed by scriptures, on a good day, during a lucky hour and at an auspicious moment as the astrologers had indicated. [22]

।। मुनय ऊचुः ।।

भगवजैमिने ब्रूहि सर्वज्ञोऽसि मतो हि नः ।। २३ ।।

विधिना केन हि रथः प्रतिष्ठाप्यो हरेरयम् ।

यथावद्वद नो येन जानीमो विधिविस्तरम् ।।२४।।

The Sages asked: O Lord Jaimini, we believe that Thou knowest everything. Tell us, in what manner is this chariot of Lord Visnu to be consecrated? Tell it appropriately so that we may know the procedural details. [23-24]

॥ जैमिनिरुवाच ॥

यथा प्रतिष्ठितं तेन नारदेन महात्मना ।

तद्वो वदिष्यामि विधिं यथा दृष्टं पुरा मया ।।२५।।

Jaimini said: The way it was consecrated by that great- souled Nārada, that procedure I shall tell you, as was previously seen by me. [25]

रथस्येशानदिग्भागे शालां कृत्वा सुशोभनाम् ।

तम्मध्ये मण्डपं कृत्वा वेदिं तत्र सुनिर्मलाम् ।।२६।।

चतुरस्रां चतुर्हस्तमितां हस्तोच्छ्रितां द्विजाः ।

प्रतिष्ठापूर्वदिवसे रात्रावुत्तरतः शुभे ।।२७।।

मुहूर्ते स्वस्ति वाच्याथ कारयेदङ्करार्पणम् ।

द्वात्रिंशद्देवताभ्यश्च बलिं दत्त्वा यथाविधि ।।२८।।

In the north-eastern direction from the chariot a very beautiful hall should be erected. O Sages, in the middle of that a pavilion should be put up and therein a very clean, quadrangular, four-cubit wide and one cubit high altar should be constructed. In the last part of the night of the day previous to

the consecration, during the auspicious time, after pronouncing benedictory words and after offering is made to the thirtytwo gods as per procedure, placing of sacred sprouts should be done. [26-28]

प्रातस्ततो वेदिकायां मध्ये मण्डलमालिखेत् ।

पद्मं वा स्वस्तिकं वापि कुम्भं तत्र निधापयेत् ।।२९।।

Then in the morning, at the centre of the altar a mystical circle or a lotus or a 'svastika' symbol should be drawn and on that the sacred pot should be placed. [29]

पञ्चद्रुमकषायं च तन्मध्ये पूरयेत्सुधीः ।

गङ्गादिपुण्यतोयानि पल्लवान्सप्तमृत्तिकाः ।।३०।।

सर्वगन्धान्पञ्चरत्नं सर्वौषधिगणं तथा ।

पूरयित्वा विधानेन आचार्यः प्राङ्मुखः शुचिः ।।३१।।

विष्णुं स्मरन्पञ्चगव्यं पश्चादपि प्रपूरयेत् । ३२.१।

The learned man should put inside it the extracted juice of the bark of the five sacred trees1. After further keeping therein in accordance with procedure the holy waters of the river Ganga, etc., tender leaves, the sacred earth collected from seven places, all fragrances, the five valuable things2, as also all the medicinal herbs, the priest having purified himself should sit facing the east. Then he should remember Lord Viṣṇu and completely fill it (i.e. the sacred pot) up with the five products of the cow3. [30-32.1]

दुकूलवेष्टितं कण्ठे माल्यैर्गन्धैः सुशोभनैः ।।३२.२।।

फलपल्लवसंयुक्तं कृतकौतुकमङ्गलम् ।

पूरयेत्तत्र देवेशं नरसिंहमनामयम् ।।३३।।

मन्त्रराजेन विधिवदुपचारैस्तथान्तरैः ।

प्रार्थयित्वा प्रसादाय तस्मिन्नावाहय तं हरिम् ।।३४।।

बाहयोपचारैर्विविधैः पूजयेद्विधिवद्विजाः । ३५.१ ।

It should be covered with fine cloth, and on its neck there should be fragrant and very beautiful garlands, and fruit and leaves should be kept on it. Then, performing an auspicious ceremony, Lord Narasimha who is the Lord of the gods and is beyond all impurity should be placed in it. O Sages, after invoking Lord Visnu in that form with the excellent mantra in accordance with the

1. Jambu (Rose apple), Salmali (Silk cotton), Vätyäla (Sida Rhomboidea), Bakula (Mimusops Elengi), and Badara (Jujube)

2. Gold, diamond, sapphire, ruby and pearl

3. Milk, curd, ghee, urine and cowdung

procedure and with mental offerings of sacred services, and praying for His grace, one should worship the Lord as per procedure with various kinds of external services. [32.2-35.1]

वायव्यां तस्य कुम्भस्य समिदाज्यचरुं तथा ।। ३५.२।।

अष्टोत्तरसहस्रं च जुहुयाद्विधिवद्गुरुः ।

संपातान्प्रापयेत्तत्र कुम्भमध्ये तदन्ततः ।। ३६।।

In the north-western direction of that sacred pot, the priest should offer oblations of sacrificial firewood, ghee and caru4 one thousand eight times in conformity with the procedure. At the end of that, the remnants of the offering should be collected and kept inside the sacred pot. [35.2-36]

रथं सुशोभनं कृत्वा पताकागन्धमाल्यकैः ।

सर्वाङ्गं सेचयेत्तस्य गन्धचन्दनवारिभिः ।।३७।।

धूपयेत्कालागुरुणा शङ्खकाहालनिस्वनैः ।

ध्वजे तस्य नृसिंहस्य प्रतिष्ठाप्य समीरणम् ।।३८।।

पूजयित्वा विधानेन रक्तस्रग्गन्धमाल्यकैः ।

इमं मन्त्रं समुच्चार्य सुपर्णं प्रार्थयेत्ततः ।। ३९।।

After making the chariot beautiful with flag and fragrant garlands, its entire body should be sprinkled with scented sandal water, and it should be perfumed with the incense of black-aloe. With the sound of conch and

bugle, the Wind-god should be placed in the ensign of Lord Nrsimha. Thereafter, worshipping Garuda as per procedure with red garland and fragrant flowers, and uttering this mantra, prayer should be made to him: [37-39]

4. Rice, barley and pulse boiled with milk and ghee

यो विश्वप्राणहेतुस्तनुरपि च हरेर्यानकेतुस्वरुपो

यं सञ्चिन्त्येव सद्यः स्वयमुरगवधूवर्गगर्भाः पतन्ति ।

चञ्चच्चण्डोरुतुण्डत्रुटितफणिवसारक्तपङ्काङ्कितास्यं

वन्दे छन्दोमयं तं खगपतिममलं स्वर्णवर्णं सुपर्णम् ।।४०।।

"I adore Garuda the King of birds, the pure, who is of golden hue, who represents the sacred hymns, who is the cause of the life of the universe and also is its body, who is the vehicle and the ensign of Lord Visṇu, by just thinking of whom the foetuses of the group of the wives of the serpents are miscarried at once spontaneously, and whose face is red with the mire of fat and blood of the snakes torn by his fast-moving and fierce legs and beak". [40]

ब्रह्मघोषैः शंखनादैर्नानावाद्यसुविस्तरैः ।

रथमूर्ध्नि स्थापयेत्तं चारुसूक्तं समुच्चरन् ।।४१।।

तस्योपरिष्टात्तं कुम्भं समन्तात्प्लावयन्रथम् ।

त्रिरुच्चरन्मन्त्रराजं सेचयेद्ब्रह्मणा सह ।।४२।।

Amidst the sound of recitation of the Vedas, the roaring of conches and plenty of varieties of drums, on the top of the chariot he should be placed, with proper chanting of the excellent sūkta. Swaying that sacred pot above him to and fro on all sides, uttering three times the great mantra, along with a Brāhmin, sprinkling should be done on the chariot. [41-42]

ततः पूर्णाहुतिं दत्त्वा ब्रह्मणे दक्षिणां ददेत् ।

आचार्य दक्षिणां दद्याद्येन तुष्यति तद्गुरुः ।।४३।।

Thereafter the concluding oblation should be offered and monetary present should be given to the Brahmin. To the preceptor also monetary present should be given which would please that teacher. [43]

ब्राह्मणान्भोजयेदन्ते पायसैर्मधुसर्पिषा ।

द्वादशाक्षरमन्त्रेण बलभद्रस्य कारयेत् ।।४४।।

With milk-porridge, honey and ghee, at the end Brāhmins should be fed. By the twelve syllabled mantra the chariot of Lord Balabhadra should be consecrated. [44]

लाङ्गलं च पविरवन्मन्त्रः स्याल्लाङ्गलध्वजे ।

अथवा द्विषड्वर्णोऽपि मूलमन्त्रः प्रकीर्तितः ।। ४५ ।।

For the chariot having the ensign of the plough the mantra should be: 'The Plough having the metallic share, etc.' Or, the twelve-syllabled principal mantra is also approved. [45]

लक्ष्मीसूक्तेन भद्रायाः प्रतिष्ठाप्यो रथस्तथा ।

नाभिह्रदान्मुरारेस्त्वं ब्रह्माण्डाबलिरूपधृक् ।।४६।।

आसनं चतुरास्यस्य श्रियो वास स्थिरो भव ।

इमं मन्त्रं समुच्चार्य ध्वजपद्मं समुच्छ्रयेत् ।।४७।।

And the chariot of Goddess Subhadra is to be consecrated with Lakṣmi Sukta. The ensign of lotus should be raised uttering properly this mantra: 'From the navel-lake of Lord Visnu you have come and have taken the form of the series of universes; you are the seat of Lord Brahma and the abode of Goddess Laksmī; remain firm'. [46-47]

इयान्विशेषो हविषां त्रयाणां च पृथक्पृथक् ।

पञ्चपञ्चभिर्होतव्यमेकैकं तु विभागशः ।।४८ । ।

The special feature is this: the oblations for the three chariots are made severally; one after another, separately oblations should be offered five times for each. [48]

इत्थं रथान्प्रतिष्ठाप्य सुवर्णं गां च वस्त्रकम् ।

धान्यं च दक्षिणां दद्यात्सम्यग्देवस्य भक्तितः ।।४९।।

Having consecrated the chariots thus, with proper devotion to the Lord, gold, cattle, clothes, grains and cash gifts should be given away in charity. [49]

एवं प्रतिष्ठिते तत्र स्यन्दनेऽथ सुभूषिते ।

आरोप्य देवं विधिवद्ब्रह्मघोषपुरःसरम् ।।५०।।

जयमङ्गलशब्दैश्च नानावाद्यपुरःसरैः ।

चामरान्दोलनैर्धूपैः पुष्पवृष्टिभिरेव च ।।५१।।

ब्राह्मणैः क्षत्रियैर्वैश्यैर्नीयते स्म रथं प्रति । ५२.१।

Then on that chariot which has been thus consecrated and also nicely decorated, the Lord is placed in accordance with the procedure and to the accompaniment of the sound of recitation of Vedas. The Lord is taken indeed to the chariot by Brahmins, Kṣatriyas and Vaisyas in the midst of the sounds of cheers of 'Victory', sounding of various musical instruments, waving of chowries, incense, and showering of flowers. [50-52.1]

हयैः सुलक्षणैर्दान्तैर्बलीवर्दैरथापि वा ।।५२.२ ।।

पुरुषैर्विष्णुभक्तैर्वा नेतव्या प्रमादतः ।

प्रीणयित्वा जनं सर्वं भक्ष्यभोज्यादिलेपनैः ।।५३||

रथस्योपरि देवेभ्यो बलिमन्त्रेण भो द्विजाः । ५४.१ ।

O Sages, the chariots should be taken along without any carelessness, through horses well-tamed and with good signs, or through bulls, or by men who are devotees of Lord Viṣṇu, after pleasing all people with various kinds of eatables, etc. and unguents, and making offering to the gods on the chariot with the mantra of offering: [52.2-54.1]

बलिं गृह्णन्तु भो देवा आदित्या वसवस्तथा ।। ५४.२।।

मरुतश्चाश्विनौ रुद्राः सुपर्णाः पन्नगा ग्रहाः ।

असुरा यातुधानाश्च रथस्थाश्चैव देवताः ।।५५ ।।

दिक्पाला लोकपालाश्च ये च विघ्नविनायकाः ।

जगतः स्वस्ति कुर्वन्तु दिव्या महर्षयस्तथा ॥५६॥

“Receive the offering, O Gods, O ādityas, O Vasus, O Maruts, O two Aświns, O Rudras, O Suparnas, O Serpents, O Planets, O demons, O evil spirits, O gods who are present on the chariots, O guardians of the quarters of the sky, O guardians of the worlds, O Vinayakas who create obstacles, and O celestial Great Sages, and bring about welfare of the world ! [54.2-56]

अविघ्नमाचरन्त्वेते मा सन्तु परिपन्थिनः ।

सौम्या भवन्तु तृप्ताश्च दैत्या भूतगणास्तथा ।। ५७।।

May these make it free from impediment and not be creators of hindrances ! May the demons and the multitudes of the spirits be gentle and satisfied !” [57]

ततस्तु नीयते देवः समभूमौ समुच्चरन् ।

मन्त्रं वैष्णवगायत्रीं विष्णोः सूक्तं पवित्रकम् ।।५८ ।।

वामदेव्यैः पवित्रैश्च मानस्तोक्यै रथंतरैः । ५९.१ ।

Then the Lord is taken on even ground, with utterance of the Vaiṣṇava Gayatri mantra and the holy Viṣṇu Sükta, and in the midst of chanting of the holy Vamadevya and Manastokya hymns inside the chariot. [58-59.1]

ततः पुण्याहघोषेण कृतवादित्रनिःस्वनम् ।। ५९.२ ।।

शनैः शनैरथो नेयो रथः स्नेहात्तु चक्रिणः ।६०.१।

Thereupon, with the loud chanting of the words wishing an auspicious day, and producing the sound of drums, the chariot of Lord Visnu should then be taken slowly and gently for the love of Lord Viṣṇu. [59.2-60.1]

तत्रोत्पातान्प्रवक्ष्यामि रथेऽत्र द्विजसत्तमाः ।।६०.२।।

O most excellent Sages, now I shall speak of the calamitous events which might take place in respect of the chariot. [60.2]

ईषाभङ्गे द्विजभयं भग्नेऽक्षे क्षत्रियक्षयः ।

तुलाभङ्गे वैश्यनाशः शम्या शूद्रभयं भवेत् ।।६१।।

When there is breaking of the shaft of the chariot, there will be danger for the Brahmins. If the axle breaks there will be annihilation of Ksatriyas. With the breaking of the beam, the Vaisyas will be destroyed. And upon the breaking of the yoke-pin, the Sūdras will be in danger. [61]

धुराभङ्गे त्वनावृष्टिः पीठभङ्गे प्रजाभयम् ।

परचक्रागमं विद्याच्चक्रभङ्गे रथस्य तु ।।६२।।

When the pole is broken there will be drought, and in the breaking of the pedestal the subjects will be in danger. And from the breaking of the wheel of the chariot, it should be understood that there will be the coming of the army of the enemy. [62]

ध्वजस्य पतने विप्रा नृपोऽन्यो जायते ध्रुवम् ।

प्रतिमाभङ्गतायां तु राज्ञो मरणमादिशेत् ।।६३।।

In the event of the fall of the flag, O Sages, it is sure that there will be rise of another King. And with the breaking of the image the death of the King would be indicated. [63]

पर्यस्ते तु रथे विप्राः सर्वजानपदक्षयः ।६४.१ ।

If the chariot is overturned, O Sages, all the inhabitants of the country will be destroyed. [64.1]

उत्पन्नेष्वेवमाद्येषु उत्पातेष्वशुभेषु च ।।६४.२।।

बलिकर्म पुनः कुर्याच्छान्तिहोमं तथैव च ।

ब्राह्मणान्भोजयेद्भूयो दद्याद्वान्नानि चैव हि ।। ६५॥

If thus the preceding inauspicious mishaps arise, offering of oblations to gods and creatures should again be done as also the oblation for peace. Once again the Brahmins should be fed or food grains should certainly be distributed. [64.2-65]

पूर्वोत्तरे च दिग्भागे रथस्याग्निं प्रकल्पयेत् ।

समिद्भिर्धृतमध्वाज्यमूलाग्राभिश्च होमयेत् ।।६६।।

पालाशाभिर्द्विजश्रेष्ठा मन्त्रराजेन दीक्षितः ।

सोमायाग्नये प्रजाभ्यः प्रजानां पतये तथा ।।६७।।

ग्रहेभ्यश्च ब्रह्मणे च दिक्पालेभ्यस्तदन्ततः ।

यत्र यत्र रथे दोषास्तत्र तत्र च दीक्षितः ।।६८।।

जुहुयात्प्रतिष्ठामन्त्रेण विशेषः सर्वतो भवेत् । ६९.१ ।

In the north-eastern direction from the chariot the sacrificial fire should be placed and, O best Sages, after being initiated in the best mantra, one should offer oblations with the sacrificial firewood of the flame tree anointed at the root and the tip with sacrificial articles like ghee and honey, to the Moon-god, Fire-god, the creatures, the Lord of creatures, planets, Lord Brahmā, and the guardians of the quarters of the sky. At the conclusion thereof, wherever there have been mishaps for the chariot, after being initiated, at those very places one should offer oblations with the mantra of consecration, and thereby there will be overall special benefit. [66-69.1]

ब्राह्मणैः सहितः कुर्याद्धोमान्ते शान्तिवाचनम् ।।६९.२।।

स्वस्ति भवतु विप्रेभ्यः स्वस्ति राज्ञेऽस्तु नित्यशः ।

गोभ्यः स्वस्ति प्रजाभ्यस्तु जगतः शान्तिरस्तु वै ।।७०।।

When the oblation is over, along with the Brahmins, chanting for peace should be done: "May there be welfare of the Brahmins; may there ever be welfare of the King! Welfare be unto the cattle, as also to the subjects; and may there be verily peace in the world ! [69.2-70]

स्वस्त्यस्तु द्विपदे नित्यं शान्तिरस्तु चतुष्पदे ।

शं प्रजाभ्यस्तथैवास्तु शं तथाऽऽत्मनि चास्तु नः ।।७१।।

May there ever be welfare of the bipeds, and peace be to the quadrupeds! Happiness be likewise unto all creatures, and happiness be for our soul ! [71]

शान्तिरस्तु च देवस्य भूर्भुवः स्वः शिवं तथा ।

शान्तिरस्तु शिवं चास्तु सर्वतः स्वस्तिरस्तु नः ।।७२।।

Peace be unto the Lord, as also on the earth, in the astral world and in heaven, and also all auspiciousness! May there be peace, may there be happiness, and welfare be unto us from all sides ! [72]

त्वं देव जगतः स्रष्टा पोष्टा चैव त्वमेव हि ।

प्रजाः पालय देवेश शान्तिं कुरु जगत्पते ।।७३।।

O Lord! Thou art the Creator of the world, and the Nourisher also Thou alone art, indeed. Protect the creatures, O Lord of the gods, and bring about peace, O Master of the world !" [73]

यात्राकारणभूतस्य पुरुषस्य च भूपतेः ।

दुष्टान्ग्रहांस्तु विज्ञाय ग्रहशान्तिं समाचरेत् ।।७४ ||

Knowing that the planets have become malevolent for the man instrumental for undertaking the festive procession of the Lord, as also for the King, propitiation of the planets should be done properly. [74]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये

जैमिनिऋषिसंवादे भगवद्रथप्रतिष्ठाविधानं नाम पञ्चविंशोऽध्यायः ।। २५ ।।

Thus ends the Twenty-fifth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mähätmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurāṇa, a compendium of eighty-one thousand verses entitled "Consecration of the Chariots of the Lord.".

षड्विंशोऽध्यायः

Twenty-sixth Chapter

Preparation for Installation of the Lord

॥ जैमिनिरुवाच ।।

निरुत्पातं समे देशे विधिवर्तनयापि च ।

प्रासादनिकटं देवाः प्रापिताः सुमुहूर्तके ।।१।।

Jaimini said: Proceeding in conformity with procedure and along level ground, the Deities were brought near the temple at an auspicious moment without any mishap. [1]

ततः शाला सुमहती रत्नवर्णविनिर्मिता ।

निदेशादिन्द्रद्युम्नस्य निर्मिता विश्वकर्मणा ।।२।

A very big hall made with gems and colours had been built there by Viśvakarma as per the direction of Indradyumna. [2]

सभार्चनायां वस्तूनि हवींषि च समित्कुशाः ।

भोज्यं नानाविधं गीतनृत्यांश्च विविधांस्तथा ॥३॥

साम्राज्ये यादृशी पूर्वं संपत्तिरभवत्क्षितौ ।

ततः श्रेष्ठतरा विप्राः प्रतिष्ठायां बभूव ह ।।४।।

In that hall the articles required for worship, things offered as oblation, sacrificial firewood, kuśa grass, and eatables of various kinds as also varieties of singing and dancing were available. O Sages, whatever affluence was existing formerly in his own empire on earth, compared to that, at the time of consecration it was much more excellent indeed. [3-4]

गालोनाम महीपालस्तदा क्षितितलेऽभवत् ।

सोऽप्यत्र प्रतिमां कृत्वा माधवाख्यां दृषन्मयीम् ।।५।।

स्थापयित्वात्र प्रासादे पूजयामास ऋद्धिमत् । ६.१।

Presently on the earth there was a King, Gala by name. He, too, had made here a stone image with the name Madhava, and installing it in this temple, was worshipping with grandeur. [5-6.1]

कनीयांसं च प्रासादं निर्माय नृपसत्तमः ।।६.२।।

तत्र तां स्थापयामास ततो निष्कृष्य सादरम् ।७.१।

The pre-eminent King Indradyumna got built a smaller temple and there installed that image, respectfully removing it from this temple. [6.2-7.1]

ततः स नृपतिर्दूतमुखाच्छ्रुत्वास्य कर्म तत् ।। ७.२ ।।

गालोऽभ्यागात्ससैन्यः सन्क्रुद्धस्तं नीलपर्वतम् ॥८.१ ।

Thereafter that King Gala having heard from his spy about that deed of Indradyumna, became very angry, and with his army approached the Nila mountain. [7.2-8.1]

दृष्ट्वा प्रतिष्ठासंभारं मर्त्यैः स्वप्नेऽपि दुर्लभम् ।।८.२।।

विस्मयाविष्टचेताः स तस्थौ गालो नराधिपः ।

किमेतदिति वृत्तान्तं को वा कारयतीदृशम् ।।९।।

Seeing the collection of articles for consecration, difficult for the human beings to get even in dream, King Gala's mind was filled with wonder, and he stopped and thought : "What is all this happening ? And who indeed is getting this done ?" [8.2-9]

यत्नाद्दिव्यं स विज्ञाय इन्द्रद्युम्नं नराधिपम् ।

ब्रह्मलोकादागतं तं कर्तारं देववेश्मनः ।।१०।।

प्रतिष्ठापयितुं देवैः सार्धं संभारकारकम् ।

सहितं पद्मनिधिना गुरुणा नारदेन च ।।११।।

ब्रह्माणं चागमिष्यन्तं प्रतिष्ठायै सुरोत्तमम् ।१२.१ ।

After making effort, he came to know that the celestial, King Indradyumna, who had come from Brahmaloka was the builder of the temple of the Lord; together with the gods he had come for consecration, accompanied by

Padmanidhi and the Preceptor Narada, and had made the collection of articles. The Chief of gods, Lord Brahma will also come for the purpose of consecration. [10-12.1]

श्रुत्वा सर्वं च वृत्तान्तं तद्राजा दिव्यचेष्टितम् ।।१२.२।।

मेने कृतार्थमात्मानं तद्राज्ये परमाद्भुतम् ।

इतः श्रेयस्करं कर्म न भूतं न भविष्यति ।।१३।

Hearing the whole story of the divine deeds, that King considered himself as blessed and felt that in his kingdom there had come about a supremely wonderful thing. He thought: "A deed more conducive to welfare than this has not happened in the past, nor will take place in future. [12.2-13]

तदस्य निकटे स्थित्वा ज्ञात्वा कर्मक्रमं विधिम् ।

उत्सवांश्चापि विज्ञाय करिष्ये प्रतिवत्सरम् ।।१४।।

Therefore, remaining near him, I shall learn the order of the rituals and the procedure, and also knowing the different festivals, I shall perform them every year. [14]

अमुं दारुमयं साक्षाद्ब्रह्मरूपं जनार्दनम् ।

अभाग्योपचयादेतावन्तं कालं न जानता ।। १५ ।।

असेव्यमानेन कृतं जन्मैव विफलं मया ।१६.१।

Due to my accumulated misfortune, till this time I did not know about this Wooden Lord Visnu who is the Form of Brahman Itself, and not having performed His worship, I have rendered my birth useless. [15-16.1]

तदेनमिन्द्रद्युम्नं वै प्रणिपत्य जगद्गुरुम् ।।१६.२।।

महाभागवतश्रेष्ठं ब्रह्मलोकादिहागतम् ।

उपेत्य शरणं साक्षाद्दृष्ट्रा नारायणं विभुम् ।।१७।।

प्रतिष्ठितं वै प्रासादे मुक्तिमेष्यामि निश्चयम् ।१८.१ ।

Hence I shall prostrate myself before this Indradyumna who is the Master of the world and the best of the great devotees of the Lord, who has come

here from Brahmaloka. Taking refuge in him, and seeing verily the all-powerful Lord Nārāyaṇa Himself installed in the temple, I shall surely attain Liberation. [16.2-18.1]

वैकुण्ठं स प्रतिष्ठाप्य मय्येवारोपयिष्यति ।।१८.२।।

ब्रह्मलोकं गतो यो वै किं क्षितौ सोऽवतिष्ठते ।१९.१।

Having installed Lord Visṇu he will assign Him to me alone. Would one who has indeed gone to Brahmaloka, remain on the earth ? [18.2-19.1]

उपचारान्समादिश्य कोषं संभृत्य च प्रभोः ।।१९.२।।

ब्रह्मणा सहितोऽवश्यं पुनर्यास्यति तत्क्षयम् ।२०.१।

After indicating the sacred services and having arranged funds for the Lord, he will surely go away again with Lord Brahmā to His abode". [19.2-20.1]

विचार्य मन्त्रिभिः सार्धं ततो गालोऽपि वैष्णवः ।।२०.२।।

इन्द्रद्युम्नस्य निकटं विनीतः प्रययौ मुदा । २१.१।

After discussing with his ministers, Gala who too was a devotee of Lord Visnu then went near Indradyumna humbly and with joy. [20.2-21.1]

गत्वा तं दूरतो दृष्ट्वा प्रणिपातपुरःसरम् ।।२१.२ ।।

बद्धाञ्जलिपुटो राजा मूर्ध्नि वीक्षन्ससाध्वसम् ।

शनैः शनैर्ययौ तस्य निकटं गालपार्थिवः ।।२२॥

Having gone there, he saw him from a distance and after prostrating himself, the King joined his palms reverentially. Looking at his head, with fear King Gala went near him little by little. [21.2-22]

देव त्वं राजराजोऽसि मर्त्योऽसि ब्रह्मलोकगः ।

किं स्तौमि नृपकीटोऽहं त्वां जीवन्मुक्तमीश्वरम् ।।२३।।

He said: "O Lord, Thou art the King of kings and art a mortal who has been able to go to Brahmaloka. I am only a worm-like King, how will I be able to extol Thee who art liberated while living and art the Master ? [23]

अज्ञात्वा महिमानं ते सचिवैर्मन्त्रयन्मुहुः ।

योद्धुमभ्यागतो देव दृष्ट्रा ते पौरुषं महत् ।।२४।।

अतिमानुषमाश्चर्यं पदञ्चापि शचीपतेः ।

दृष्ट्टैतन्निश्चितं देव ब्रह्मलोकागतस्य हि ।।२५।।

ईदृशं हि महत्कर्म यदाज्ञाकृन्महानिधिः । २६.१।

Not knowing Thy majesty, O Lord, after consulting the ministers, I had suddenly come to fight. Having seen Thy great, heroic deed which is superhuman, and beholding Thy position which is a wonder even for Lord Indra, it is my conclusion, O Lord, that this type of great deed must be only of one who has come from Brahmaloka, whose order even the great Nidhi (Padmanidhi) carries out. [24-26.1]

चेतः प्रसादप्रवणं मयि धेहि सुरोत्तम ।। २६.२।।

त्रैलोक्यवासिनो देवा यदाज्ञावशवर्तिनः ।।२७।।

All the gods dwelling in the three worlds are subject to Thy command; kindly bestow Thy favourable attention upon me, O best of gods". [26.2-27]

॥ जैमिनिरुवाच ॥

इत्थं विज्ञापयन्तं तं गालं नृपतिकुञ्जरम् ।

स्मयमान उवाचेदं राजन्किं बहु भाषसे ।।२८।।

Jaimini said: To that pre-eminent King Gala who was imploring in this manner, Indradyumna smilingly spoke thus: “O King ! Why do you say so much of me ? [28]

भवानपि हरेर्भक्तः सार्वभौमो महीपतिः ।

सामान्यमेतद्राज्ञां वै भूस्वाम्यं भुवि वर्तताम् ।।२९।।

You are also a devotee of Lord Hari (Viṣṇu) and the Sovereign over the whole earth. It is indeed a common feature of the kings existing on the earth to have lordship over the land. [29]

सांप्रतं हि भवानत्र पृथिव्यामेकपार्थिवः ।

नृपायत्ताः क्रियाः सर्वा मर्त्यानां मरुतामपि ॥३०॥

At present you are certainly the sole King on this earth. All the activities of the humans as also of the gods are under the control of the King. [30]

अष्टदिक्पालकांशैस्तु ब्रह्मणा निर्मितो नृपः ।

न ह्यल्पपुण्यकृद्राजा प्रजापालनतत्परः ।।३१।।

इह कीर्तिं च धर्मं च यत्र गच्छन्सुवर्त्मनि ।

प्राप्नोति राजशार्दूल विशेषात्त्वं तु वैष्णवः ।। ३२।।

The king has been created by Lord Brahma with parts of the guardians of the eight quarters of the sky. A king who is dedicated to the protection of the subjects earns indeed no small merit; by treading that good path he attains fame as also religious merit in this world. And especially, O pre-eminent King, you are verily a devotee of Lord Visnu. [31-32]

प्रासादे स्थापयेद्यस्तु हरेरर्चां विधानतः ।

न देहबन्धमाप्नोति याति विष्णोः परं पदम् ।।३३।।

One who establishes the worship of Lord Visṇu in a temple in accordance with prescribed procedure does not get bondage to the body and goes to the Supreme Abode of Lord Visnu. [33]

माधवप्रतिमामेतां दार्षदीं शुभलक्षणाम् ।

साक्षान्मुक्तिप्रदां भूप स्वयं स्थापितवानसि ॥३४॥

This stone image of Lord Madhava which has auspicious signs and is verily the bestower of Liberation, O King, you yourself have installed. [34]

निर्विघ्नं कर्म ते जातं मम मन्वन्तरं गतम् ।

भवेद्वा संशयो मेऽत्र न स्वतन्त्रश्चतुर्मुखः ।।३५।।

प्रतिष्ठायै प्रार्थितोऽयं तदन्यः स्थापयेत्कथम् ।

साक्षाद्दार्ववतारस्य प्रासादस्य नृपोत्तम ।।३६॥

Your work has become free from obstacle, and my Manvantara is gone. There may possibly be some doubt in me in this regard, but even Lord Brahma is not independent. He has been requested for the purpose of consecration: how can anyone other than Him do the consecration of the temple of the Lord who has Himself incarnated in Wooden Form, O Excellent King ? [35-36]

संनिधानेन चेदत्र विधातानुग्रहीष्यति ।

तदेनं स्थापयित्वा तु चतूरूपं जनार्दनम् ।। ३७।।

समर्प्य त्वां गमिष्यामि त्वमेवोपचरिष्यसि ।

नित्योपहारं यात्राश्च उत्सवांश्च जगत्पतेः ||३८||

If Lord Brahma will grace by His presence here, then installing this Lord Visṇu in four-fold form and entrusting to you I shall go; you only will perform the daily services offered, the festive processions and the festivals of the Lord of the world. [37-38]

यानेवोपदिशेद्देवः स्वयं वा प्रपितामहः ।

तांस्तान्प्रयत्नात्कुर्वीत राजा वै धर्मपालकः ।। ३९।।

Whatever things the Lord, the Great-Grandsire (Lord Brahma) Himself indeed will instruct, all that the King should do with great care, since he is verily the protector of righteousness". [39]

ततः स गालो नृपतिः श्रुत्वा तच्चिन्तितं स्वयम् ।

इन्द्रद्युम्नादिष्टमेतदिति प्राप परां मुदम् ।।४०।।

Then having heard this, King Gala got supreme joy, finding that what had been thought of by him, that only was indicated by Indradyumna himself. [40]

तस्थौ तस्यान्तिके गाल आज्ञाकार इव स्वयम् ।

तत्तदाशु करोत्येष इन्द्रद्युम्नो यदादिशत् ।।४१।।

Gāla remained hear him, like a servant carrying out order himself. Whatever was ordered by Indradyumna, all that he implemented promptly. [41]

एवं संभृतसंभारः सिंहासनगतः प्रभुः ।

देवैः परिवृतश्चेन्द्रद्युम्नः शक्र इवाबभौ ।।४२।।

Thus with these arrangements, Indradyumna was seated on the throne and became the master, and being surrounded by the gods, he shone like Lord Indra. [42]

ततोऽश्रूयन्त निनदा दिव्यदुन्दुभिजाः शुभाः ।

मृदङ्गवेणुवीणादितालकाहालनिःस्वनाः ।।४३।।

ऐरावतादिकरिणां बृंहितानि बहूनि खे ।

समन्ताज्जयशब्दाश्च पुष्पवृष्टिविमिश्रिताः ।। ४४ ।।

Thereafter there were heard in the sky the auspicious sounds of the celestial kettledrums, the sounds of tabor, flute, lute, etc., cymbals, and musical instruments, and plenty of trumpeting of elephants like Airavata. There were all around the sounds 'Victory' mingled with shower of flowers. [43-44]

आकाशगङ्गासलिलकणा मन्दारमिश्रिताः ।

दिव्यस्रग्लेपधूपानां गन्धा दिग्व्यापिनस्तथा ।

वैमानिकानां देवानां किंकिणीजालनिःस्वनाः ।।४५ ।।

There were drops of water of the celestial Gangā, mixed with the coral flower; and the fragrance of celestial garlands, unguents and incense were spread in all directions. Also, there were sounds of the hosts of tiny bells of gods who were in aerial chariots. [45]

ततश्च तेजसां राशी रोदसीमध्यपूरकः ।

आविरासीत्क्षितिगतनयनाच्छादको द्विजाः ।।४६ ।।

Thereupon, O Sages, there appeared a mass of brilliance filling the middle of the sky between heaven and the earth, which covered the eyes of all who were on the audT earth. [46]

उत्तोलिताक्षिमालाभिः प्रजाभिर्वीक्षितः पुरः ।

ततः क्रमात्संददृशे विमानाग्र्यं प्रजापतेः ।।४७।।

The people were looking to the front with rows of raised eyes; and then, the foremost part of the celestial chariot of Lord Brahmā gradually became visible. [47]

स्वर्णहंसशतैः स्कन्धेनोह्यमानः समन्ततः ।

दिक्पालैश्चामरव्यग्रहस्तैरासेवितः पुरः ।।४८ ।।

Hundreds of golden swans on all sides were carrying it on shoulders. In front it was being attended upon by the guardians of the quarters of the sky with their hands eagerly busy with the chowrie. [48]

जाह्नवीयमुनानीरप्रकीर्णककरेऽभितः ।

|| पार्श्वयोश्चन्द्रसूर्याभ्यामुभाभ्यामातपत्रके ।।४९।।

धार्यमाणे शनैर्वायोर्गतिचञ्चलचोलके ।

ब्रह्मर्षिभिर्गौतमाद्यैः स्तूयमानो रहस्यकैः ।।५०।

तन्मध्यस्थः प्रजानाथ इन्द्रद्युम्नादिभिः स्तुतः ।

आलुलोके देवगणैर्जयशब्दैरभिष्टुतः ।। ५१ ।।

On both sides there were the rivers Ganga and Yamuna with sprinklers of water in their hands. Both the Sun and the Moon were holding large umbrellas on the two sides whose canopies were being shaken because of the slow movement of the wind. Present in the middle was seen the Lord of beings (Lord Brahma) who was being extolled by Brahmic Sages like Gautama with esoteric mantras. Indradyumna and others prayed to Him. He was also seen being eulogized by the groups of gods with cheers of ‘Victory'. [49-51]

रम्भादिकाभिर्वेश्याभिर्नृत्यते स्म ससाध्वसम् ।

हाहाहूहूप्रभृतिभिर्गीयमानश्च गायकैः ।।५२।।

Celestial courtesans like Rambha danced with fear. He was being extolled through singing by the singers like Hāhā, Huhu, etc. [52]

सिद्धविद्याधरगणैः सादरं चोपवीणितः ।

कृताञ्जलिपुटैर्दूरात्तपस्विभिरुपासितः ।।५३।।

Groups of Siddhas' and Vidyadharas2 were playing on the lute with zeal in front of Him. He was being

1. Semi-divine Perfected beings

2. A kind of supernatural beings

propitiated from a distance by ascetics with palms joined reverentially. [53]

सावित्रीशारदे तस्य वाक्प्रबन्धैर्विचित्रकैः ।

तोषमासादयन्त्यौ च कोऽन्यस्तत्तोषणे क्षमः ।।५४।।

Goddesses Savitri and Sarasvati were pleasing Him with beautiful varieties of speech presentations: who else would be able to please Him ? [54]

जाह्नवीयमुनानीरप्रकीर्णितकलेवरः ।

ये च गन्धर्वसिद्धाद्या नारदप्रमुखा द्विजाः ।। ५५ ।।

वेत्रहस्ताः सविनया दिव्यसोपानदर्शनाः । ५६.१ ।

His Body was being sprinkled with water by Ganga and Yamuna. O Sages, all the Gandharvas,3 Siddhas (Perfected beings), etc. headed by Nārada, holding staff in hand with humility, were showing the celestial steps. [55-56.1]

संमर्दः स महानासीद्देवानां दिवि गच्छताम् ।।५६.२।।

न कोऽपि गण्यते देवः को वा केन पथा व्रजेत् ।५७.१ ।

There was a great crowding of the gods going in the sky. No god was even taken notice of - who at all goes, and which way. [56.2-57.1]

अहंपूर्विकया तेषां व्रजतां त्रिदिवौकसाम् ।।५७.२ ।।

संमर्दातिशयात्तेषां विभ्रंशोऽभूत्स्ववाहनैः । ५८.१ ।

Because of their eagerness to go first, there was intense stampede of those gods travelling, and consequently there was a fall of some from their own chariots. [57.2-58.1]

3. Celestial musicians

स्रष्टा पाता च संहर्ता जगतां यो जगन्मयः ।।५८.२।।

साक्षाद्व्रजति तत्रैषां सुराणां महिमा कुतः । ५९.१ ।

When He who is the creator, protector and destroyer of the worlds and who permeates the world, was Himself going, then how can there be the importance of the gods ? [58.2-59.1]

तं दृष्ट्वा साध्वसान्नम्रो भक्त्या बद्धाञ्जलिर्नृपः ।।५९.२ ।।

तैर्देवैर्गालराजेन नारदप्रमुखेन च ।

सहितो धरणीं प्रायात्साष्टाङ्गं प्रणिपत्य च ।। ६० ।।

उत्थाय परया भक्त्या प्रहृष्टेनान्तरात्मना ।

पुलकाङ्कितसर्वाङ्गं स्वं मन्वानः कृतार्थकम् ।। ६१ ।।

पुरतो जगदीशस्य पश्यञ्छुद्धं पितामहम् ।

कृताञ्जलिपुटो राजा ममज्जानन्दसागरे ।।६२।।

After seeing Him, King Indradyumna bowed with fear, and with palms joined reverentially, out of devotion, he fell on the ground together with the gods and king Gala, and having Narada as the foremost, with his eight limbs touching the ground, he prostrated himself. Then he got up with supreme devotion, with his heart filled with great joy. His whole body was covered with bristling hair due to delight and he considered himself as having accomplished his purpose. Seeing the pure Lord Brahma in front of the Lord of the world (Lord Jagannatha), the King, with his palms joined reverentially, was immersed in the ocean of bliss. [59.2-62]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

भगवत्प्रतिष्ठायोजनं नाम षड्विंशोऽध्यायः ।। २६ ।।

Thus ends the Twenty-sixth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Kṣetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visṇu, in the glorious Skanda Mahāpurana, a compendium of eighty-one thousand verses, entitled "Preparation for Installation of the Lord."

ISBN 81-7052-256-0

EN 01 ₹ 415/-

A DIVINE LIFE SOCIETY PUBLICATION